
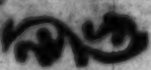


The church of yuell men &
women / wherof Lucyfere is
heed. And the membres is all
the players dissolute / and syn-
ners reprovued. 



Ann: Dyson

Saynt Bernardyne/ desy
ryng the honour of god/ and to
procure the helth of soules: cōsydryng
the horryble blasphemes and innume-
rable synnes that be cōmytted daylye/
in playeng at Dice/ cardes/ & other de-
uyllish playes: after that he had pre-
ched feruently / & sufficiently declared
the great yuelles and sclaunders that
growe by them: He cōposed a treatise
in whiche he sheweth fro whens these
curled playes come. And howe many
manerwyle & greuously god is offen-
ded by them/ and that by the same dy-
uers go to dāpnacyon. The whiche
treatise was drawen out of his booke
in laten/ intytuled Christen relygion.
And trāslated out of frenche in to En-
glishe/ at the instaūce of Charles erle
of Worcester/ and chāberlayne to our
loueraygne lord the kyng. 

Cum priuilegio.



Quius ecclesiam malignā-
tium & cū impijs non se-
debo. psal. xxb. God our
creatour spekyng by the
mouth of y^e prophet roy-
all Dauid/ agaynst the synners sayth
in this maner. I haue hated the chur-
che of the malycious oz yuell men/ and
I shall nat be with men bnpyteable oz
without mercy. For the declaracion of
the which wordes it is to note/ y^e in the
holy scripture is made mencyon of two
churches. ¶ The first is the churche
catholyke of the whiche saynt Poule
in his pystell. Ad collocenses primo/
saythe. Ipse est caput corporis ecclesie.
Jesu Christ saythe he / is the heed and
the lorde of the churche of the catholy-
kes. The seconde is the churche of the
cursed oz yuell/ of the whiche the pro-
phete in the auctozite aboue specified/
toucheth thre poyntes oz mysteries.


The first is inuēcyon. The secōde
offencyon. The thyrde oblygacyon.

At the first poynt oꝝ mistery he tou
cheth the fourme and maner/ howe the
same cursed and vnhappy church hath
bene founded. And foꝝ to haue of this
knowlege/ the holy doctour aboue na/
med saythe/ that the enemy of chꝛisten
faithē pꝛince of hell and of darkenesse/
Lucyfer seyng the blessed Iesus / had
cōstruct and edifyed the said holy chur
che catholyke/ by the which dyuers on
the see of this myserable worlde / was
drawen and cōduyted to the port of sa
lute/ and to the blessed realme of para
dyse. Almoche by y ꝑꝛedicacyon of the
apostles & disciples of our loꝝde/ as in
receyving worthely the holy sacramē
tes of the same holy church our moder
and in heryng deuotly the diuynē ser
uice/ he shall haue by cōspiracion & en
up diabolike/ make cōuoke and assem

ble all his subgiettes p^ricypall & most
complices/fo^r and to thende to declare
vnto the^m that whiche he had by his ob
stinate malyce ymagined in his hert.
An sayeng vnto them/ this the whiche
foloweth. Chyl dren of maledictyon &
replete with malyce/yo^r iniquite kno^w
weth that of my nature and condicion
I am besy about the p^rdicion of soules
and apteyneth also by myne office to p^r
cure y^e destruction of the ch^risten faithe
and fynde newe inuencions fo^r to bring
the soules vnto dāpnacyon eternall. &
after this that I haue longly and p^ro
foundly thought / I haue ymagined &
founde amongst the other a subtell in
uencion/ by the whiche we may easely
wyn and draue vnto vs the moost p^rte
of the worlde that we haue lost in y^e ba
ptyme of Ch^rist. ye wot and I also by
your report diabolyke/that our aduer
sary Ch^rist/ hath cōstytuted in y^e erthe

a church for the good / by meane of the
whiche we lese oure men that were al-
moost all ours / and nowe they dimyn-
nysh the greatly. for the whiche it beho-
ueth me to constytute and reyse vp a
churche contrary for the yuell / by the
whiche I may wyn the. And vnto the
ende I wyll that all the thinges orday-
ned in his sayd church for welthe / and
to the honour of god and salute of the
soules be ordayned in myne for yll / in
dispyte of god / and for the perdicyon
of soules. And therfore / I cōsydering
that the worlde despyzeth ioyous thyn-
ges / plesant and delectable / that more
easely draweth the hertes of men and
women / than those that seme harde &
difficile. We shall call our sayd chur-
che vnder the name and tytell of game
and by this meane we may recouer in
to our dampnable subgection / the and
they that were escaped from our han-

des with dyuers other. These thyngs
said all the fatalytes and cōplices dia-
boliques/answered in this maner/ in
creping and howlyng with highe voy-
ces. We wyll and cōsent to all this whi-
che thou sayest/ and we reioyse vs and
with all oure power. We shall enforce
vs for to helpe the to accomplysh the thy-
dampnable purpose / for we demaūde
nothyng but to do yll. Than sayd Lu-
cifer/ to the en^re that moze vnhappely
the thynges come out in effect/ it beho-
ueth in this churche after our malyce
atchyued/ to edify thre thynges.

The first is the offyces and benefi-
ces. The seconde the instrumētes and
appareyle. The thyrde solempnyties
and sacrifices. 

First sayd Lucifer/ I wyll ordayne
in my churche the offyces and benefi-
ces. And euy n so as in the Churche of
christ our aduersary/ ther is one chefe

that hath all pynsaunce/ that is for to
wyte the pope . in lyke wise I wyll that
there be one heed in my churche / And
that shalbe I that shalbe y heed of the
players / and of the other vnhappy dā
pned . & than answered all his suppo
steth / it pleaseth vs / it pleaseth vs. Af
ter sayd Lucyfer / I wyll haue cardy
nals / and ordayne that they shalbe the
great lordes the officers and all y pre
lates y taketh away these pyles / wher
of pcedeth so many puelis and synnes.
As the baylies / the iudges / the prouo
stes / the lieutenantes / the mayres / and
all them that may take the away / how
well that their selfe play nat . Quia q
tacet consentire videtur . That is for
to saye / who that is styll and may pū
nysh / semeth to gyue his consenting
to the thyng that he seyth done . The
most grettest lordes are the cardynals
the whiche is by my syde / their names

are registred in the booke of dampna
cyon. And than after I wyl haue bys
shoppes in my churche/ tho shalbe the
gentylmen/ burgeyse/ and marchaun
tes: that haue y great halles/ gardens
and courtes / there as is tenysplayes/
clothe/ berlan/ fre square/ and dyuers
other semblable playes/ that scoles be
holden of. Item they is the house epis
copall besyde the churche: And also in
this maner I wyl that besyde myne/
be bozdelles/ tauernes/ sellers / & hote
houses dissolute/ there as is comytted
so many horryble synnes. After/ eyn
so as in the churche of our aduersary/
there is chanons and curates / I wyl
that y hostelers and tauerners be our
curates: there as our subgett may go
drinke/ laughe/ and make good there.
Our chanons shall be they that assyst
and beholde the play/ & wage o: lende
money so: to haue parte of the botp o:

wynnyng/ & the same vnhappy play-
ers shall make. Item moze ouer/ I
wyl haue chapelles eyn so as they is
in the church of our aduersary Christ.
And that shalbe the barbers choppes/
and suche maner of folkes/ there as is
tables for to passe the tyme whan they
haue nothyng to do. Item I wyl
haue oratories and places to pray in/
as there is in the churche of our aduer-
sary. Those shalbe the houses of some
biergeysles and marchauntes/ where
as secretely and nat openly they resort
and play togyder: thre or four/ or fyue
or sixe hasarders/ and other miserable
men and women. And shalbe they vn-
to mydnight playeng at dice or at car-
des. And vnto all the abouesaid play-
ers: for their seruyce/ dysturbacions/
and wages/ we shall receyue the with
vs: and promyse theym the wages of
euerlastyng dampnacyon. Item yet

wyll I / that there be dyuers men and
women for to come and se the seruyce
in our churche / as at the seruyce of our
aduersaryes churche. And that they
kepe great scilence / and beholde y^e play-
ers affectuousslye swere / blaspheme /
and wronge eche other. It shalbe they
the which beholde the players play at
dyce or cardes / the which shalbe well
by the space of thre or foure houres or
more / in lokyng and beholdyng the
players: enduryng colde / hunger / and
other necessyties. And shall nat anoy
and wery them so moche / as to be one
hour in the churche of god. Also to the
ende that my churche faile nat / and by
cause that dyuers of our offycers may
happen dye / I wyl that the chyldren
loke vpon their fathers that play / and
seruautes their maisters. Also of other
degrees / as well the auncientes as other
to thende that they take pleasure in it /

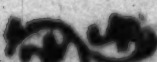
and that they may lerne and contynu-
ally bpholde it. Right so as in y chur-
che of god the chldzen lerne of the as-
cypent men / for to bpholde the seruyce
of Christ after their dethes. And yet
better to thende for to haue yong folke
among the olde / For dayne y the first
Day of the newe yere / they gyue vnto
the chyliden / maydens / and bachelers
newe yeres gyftes : as pynnes / poyntes /
money for to bye lykerous thyn-
ges. for to go to the tauerne and other
places dissolute and yll / to the bozdel-
les and other vnchristy places / by this
we may wynn moche. Vnto to the whi-
che answered all the deuylles of Helle
his complyses with one voyce /
be it done / be it done / be
it done / we consent
thereto.

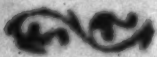
The seconde partie.

Come we now vnto the secōde
partie / in the whiche it be ho/
ueth to se & speke of the instru/
mentes and appareyle of the churche
diabolyke / in the whiche is the ordy/
naunce that foloweth. And Lucyfer
said. I ordayne the instrumentes and
appareyle of my church. And first / by=
cause that in the churche of our aduer/
sary Christ / there is a masse boke for
to say masse / eyn so in ours there lac/
keth one: and I ordayne that it shalbe
the dyce. For ryght so as in the masse
boke of the churche of god they is. xxi.
letters / by the whiche the christen men
and women knoweth the wyll of their
creatoure. Also in the dyce that is our
masse boke there shalbe. xxi. poyntes /
by the whiche all my seruauntes the
players shall knowe my wyll. Upon
this poynt one may demaunde / howe

one may knowe the cursed and dam-
nable wyll of Lucyper/and to whom
he hath reueled it. Answered that to a
senatour of Rome/ the whiche was of
so peruers and yuell gouernynge/ that
by his glotony and lubricyte/ he becaē
lazar and pudacre. And whan he saw
that they separed hym from the cōpa-
nye of the other he was so vnpacient/
that he swore that he shuld venge him
on god. and one day after dyuers blas-
phemes/ he thought howe he myght
do some thyng in dyspyte of god and
of chystendome. Anone came the de-
uyll of Hell to hym in the fourme of a
blacke man/and demaūded him what
he ayled. He answered y he was halfe
madde/and that he thought & sought/
howe he might do any thyng agaynst
god/ for the perdyction of soules. than
the deuyl presented hym a dyce: And
sayd vnto hym. If thou wilt do that

the whiche I shall tell the / thou shalt
be cause of the dāpnacyon of innume-
rable soules. And what sayd he? It is
that thou play with this dice here and
lerne the other for to play. And whan
that in playeng they cometh one point
thou shalt say in dispyte of god. Whan
they cometh two / thou shalt say in dis-
pyte of god and of his mother. Whan
there cometh thre / thou shalt say in dis-
pyte of the trinyte. Whan they cometh
four / þu shalt say in dispyte of the four
euangelystes. Whan there cometh. v.
thou shalt say in dispyte of the fyue
woundes of Christ. Whan they cometh
sixe / thou shalt say in dispyte of þe sixe
solempne feestes of the chutch of god.
There is the Inuencyon of the dyce.
And after Lucyfer sayde: eyn so as
in the masse boke of oure aduersary
there is many and dyuers masses: for
all that there is seyn moost commen /

that the ignozant preeftes lay. 

The sonday of the Trinite. The
monday of all soules. The tuesday of
angelles. The wednisday of All sayn-
tes. The thursday of the holy goost.
The friday of the crosse. The satur-
day of Mary our aduersary. 

Thus sayd Lucifer to sathan. thou
shalte haue in dyspyte of all the soules
in purgatorie the masse of monday.
Thou Belzebub/ in dyspyte of the an-
gelles thou shalt haue the masse of tu-
isday. Thou Astarothe/ in dyspyte of
all the sayntes in paradysse / thou shalt
haue the masse of wednisday. Thou
Almodeus/ in dyspite of the holy goost
thou shalt haue the masse of thursday.
Thou Hammona / in dyspyte of the
passyon of Christ our enemy / thou
shalt haue the masse of friday. Thou
Belphegoz/ in dyspyte of Mary our
aduersary/ thou shalt haue the masse
of sa

of saturday. And I wyll sayd Lucy-
fer / retayne that of sonday / in dyspyte
of the trinite of paradys: for vnto me
apperteyneth the moost solemnyte.
Upon this poynt is to be noted / that
whā one wyll make a masse to be said /
he ought to make it to be said of y day
or els let the preest do it after his deu-
cion. and here is as of the masse boke.
After sayd Lucifer / eyn so as they
is in y church of chyst a portuous / for
to say matyns & euen song. also I wyll
haue one in my churche / and ordayne
that it shalbe the cardes. And ryght so
as in the portuous of oure aduersary
they is dyuers hystories: as the hysto-
ry of the natyuite / of the resurrectyon /
of kynges and dyuers other. In lyke
wyle wyll I that there be popous hy-
stories in ours: as kynges / quenes / &
barlettes. I wyll mozeouer that my
stories haue great singnifycacons / al-
the chur.

so well as they of Christe. They that
are paynted within / signifyeth the a-
uatyce and cupidite of the cursed play-
ers. And those of the kynges signify-
eth pride / inobedience / and arrogāce.
They of the quenes / lechery and lubri-
cye. Those of the foles / the great fol-
lye of y players that weneth to wyne
a thyng transytoie / and leseth the ry-
chesse eternalles. And those of y var-
lettes / signifyeth that the players are
seruauntes of me Lucifer. Upon this
poynt is to be noted / as saythe saynt
Ambrose. He is reputed seruaūt of the
mayster that dothe his operacyons.
The cardes with paynted hertes / sy-
gnifieth that they which play haue gy-
uen their hertes vnto the play and vn-
to the deuyll. And those there as is the
trayles / signifyeth the folishe ioye y
they take in seruyng Lucifer. They
of pykes / signifyeth the noyses & deba

tes that pcedeth. & those of dyamōdes
signifyeth that the churche infernall/
shalbe pained with their soules. Io here
as touchyng the portoyes. And is to be
noted / that dyuers sape whan they are
rebuked foꝛ playeng at cardes ꝑ they
do it but to passe the tyme / and foꝛ to
take recreacion. But thou player I de
maunde the yf thou founde a boke in
thy chambꝛe / and were well sure that
the deuyl had composed it / if ꝑ wolde
passe the tyme foꝛ to rede in that boke.
I beleue that naye / & that thou shulde
nat be well tyll that it were out of thy
house. Be ye sure and certayne that ꝑ
deuyl of hell hath made and cōposed
the dyce and the cardes. And my lord
saint Bernardyn wolde nat haue said
& pꝛeched it / noꝛ lefte it by wꝛitynge yf
he had nat ben well enfoꝛmed. & ther
foꝛe euyꝛ so as they ꝑ make / sell / & bye
bokꝛ foꝛ to say the diuynꝛ fuyce / may

be called the lybzaries of god. Sebla
bly / they and those that make / sell / and
bye the cardes / wherwith they do ma
ke the seruyce of the deuyl may be cal
led the lybzaries of the deuyl. And if
they say that we wyl confounde them
and dishonoure. Answer. But clene
the contrary we wyl reyse / honour / &
saue them. It appereth / if one were in
the seruyce of a hangman / and that his
frendes purchased hym an honest of
fyce in the court of the kyng / he shulde
do hym great pleasure and honoure.
Right so wyl we drawe the out of the
seruyce of the hangman of hell : suche
makers / sellers / and byers of cardes /
and purchase and put them in to y^e ser
uyce of the kyng eternall / the whiche
reygneth in heuen. And after that Lu
cyfer sayd vnto his cōplices infernals
the whiche were about hym makynge
great ioye. In the churche of Christs

there is the aulter / also for oure aulter
shalbe the tables. And as afore the au-
ter of oure aduersary there is a lytell
wyndowe for to put the relikes in / in
likewise shall we haue a sachell tyed to
the tables / for to put the dyce and table
men therin. And also as there is auts
portatpues in the churche of god. sem-
blably we shall haue tables and porta-
tpues for the ladyes / whan they go on
sportyng. And after sayd Lucyfer / in
the churche of Christ they is the beste-
mêtes. First they is an amyt that they
putte on the heed / ryght so the amyt of
my church shalbe ignoraunce and blynd-
nesse of the players / for they haue no
conscience of nothyng / and careth nat
for any thyng that is tolde them. It is
certayne semblable that they confesse
them nat / in someche as they retourne
after their confessyon vnto it agayne.
And somtyme it happeneth / that the fa

ther and the Mother repleueth their
chylde / & for all that they do but mocke
them / and haue no cōscyence nor feare
of god. Item sayd Lucifer / there is a
whyte aube by the which is signified
that dyuers often tymes playeth their
gownes / and weareth bycause of the
play their shyrttes knotted vpon theyr
sholders. Item there is a gyrdell that
holdeth the aube. This gyrdell here in
my church / is the great affectyon that
draweth the players to the playe / and
that holdeth my seruauntes for to do
my seruyce. It is a great thyng of the
disordynat affection of a player / som
tyme he shall ryle out of his bedde / or
shall departe from the churche & leaue
the diuyn seruyce / whafie his felowe
maketh hym any signe. ¶ And howe
well that the sayde player hath moche
werke on hande / and that he hath promysed
to yelde it at a certayne day / he

shall leue all the werke y he hath enter
prised for to ryne to play. It in likewyse
in the church of god there is a manuell/
also in our cursed churche full of iniqui-
te/ the manuell shall be that the player
shall rob his father or mother/ or some
other of his kynne/ or if his wyfe haue
some good iewel he shall take it/ and
the dymes & dettes abyde vnpayed / &
the testamentes of the deed are nat ac-
complyshed. Item there lacketh the
stole/ that is y after that the unhappy
player shall haue robbed & pyllled his
kinsmen & frendes he shall robbe some
straunger/ by the which shalbe gyuen
vnto hym a halter for to be hanged and
strangled. They lacketh yet sayd Lu-
cifer a chasuble / that is the iactaunce of
the players/ y shall so tyme say / swere/
any vaunte them/ in glorifieng them in
their malice and synne: by the blode/
by the woundes/ and by the dethe. &c.

I haue well wronged hym / weneth he
to wyne of me. And right often shall
blaspheme god in sayenge vnto their
wyues / that they haue wonne for feay
to haue noyse / & lyeth with open mou
thes. The clothe of þ auter shall be the
grene tapistery or other clothe : and þ
chalpce shall be the bore that the parte
of them that snoffeth the cādell is put
in. As for the masses and sacrifices.
Eynso sayd Lucifer as in the church
of our aduersary the preeft begynneth
introibo and maketh his cōfession. Al
so my introibo and confession shall be
the inuentour of them that gothe play.
One vnhappy player and hasardour
shall come in the mornynge inuent his
semblable / sayeng vnto hym. Wylte þ
nat come : Knowest thou nat that the
other are befoze : Ha ha answereth the
other I haue nat herde masse. Care
nat therfoze saythe the inuētour / thou

Chalt go another tyme. And right ofte
the vnhappy wretches maketh their p
ties on the saturday for the sonday / to
the ende that all the iourney be gyuen
vnto my dampnable seruyce. Thafie
after the pzeest gothe vnto y^e auter for
to say the introyte / & there is known
wherof the masse shalbe. Also in y^e troi
te of my seruice dampnable is that the
players shall say: play we at the rom
fle / the other shall say playe we at the
trypumpe. And euyn so as in the chur
che of god there is seuen masses / moze
comen thā the other as afoze is sayd.
Semblably in my churche they is se
uen specialles / whiche is the mōmom /
the gleke / the flusthe / the tozment / the
regnet / one and thyrtye / and the trypū
phe. Item there is also at the masse of
Christ kyrieleyson / that is as moche
for to say as who said vnto god. lord
gyue vs mercy. Whiche is a song and

or if one ryght fayre / that is sayd & pro-
nounced thries thre tymes / that is. ix.
tymes: in the name and reuerence of the
Trinite and of the. ix. orders of aun-
gelles. But at the Kyrie of my church
shalbe spoken and pronouced blasphem-
es vpon blasphemies. For y one shal
swere by the blode of god / the other by
the fleshe / the other by the wombe / the
other by y heed / the other by the body /
other by the dethe / and consequentelye
of the other. And right so as in y chur-
che of god all the preestes whafie they
haue longe the Kyrie alone / they ende
all toggyder with one acoorde and tune.
Eyn right so often the players reny-
eth god / or blasphemeth horribly all
togider in suche wyse that it semeth to
be my hell / as it is for to speke proper-
lye. For ryght so as paradyse is there
as god is / in lykewyse there as the de-
uill is / is helle. Item sayd Lucifer in

the masse of god there is Glozia in ex-
cellis in dyuerstunes after the dyuer-
syte of the feestes. Eyn so I wyll if it
be the feest of god that he be renyed / &
yf it be the feest of his mother that she
be blasphemed / if it be the feest of any
sayntes that they be dyspyted and in-
iuryed. Item eyn so as there is ozi-
sons that is sayd hertely / also the ozi-
sons of the players shalbe sighes that
they shall make hertely whan they ha-
ue lost / and in wepyng is almoost in
dispayze. Item they is the pystell that
is sayd in remembraunce of the good
men of the tyme past. Also the pystell
of my churche / shalbe the recozdacyon
of the players of tyme past / for oft my
players shall say. by the deth such one
was a nible player / for whan he cā to
play he had but. v. s. & wan. x. s. suche
one coude nothing lyke him / for he lost
ten nobles & his gowne in one nyght.

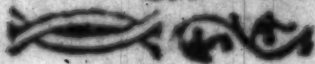
Nowe suche one in lyke wise that losse a
hundred pounde & his heritage. Euen
so hapen it to þ my felowe / but to the.
Nowe let se who shall haue ought / lo-
ke there the deuyllishnes. Moreover
there is the grayle of my sedysch chur-
che. That shalbe the synnes þ the play-
ers cōmytteth frō degree to degree / frō
auarice to rappne / from rappne to ble-
ry / from blesy to lyeng / from lyeng to
blasphemynge and so of the other: in
suche wyse that I haue made fyftene
pyttes / for to make the cursed players
discende into my helles. Item there is
the gospel / that is as moche for to say
as good messāger. The players pray
eth god somtyme sayeng / I pray god
my felowe that thou mayest lese. The
other answereth / I pray our lady the
whiche is aboue in heuen that I may
wyn. O howe the vnhappyes are cur-
red / to pray god that he helpe them to

wynne to their dāpnacion / and inser /
uyng the deuyl. Item sayd Lucifer
there is the Crede : that is that þ play
ers byleue þ they shall nat dye. There
hath ben diuers that hath ben sicke vn
to þ dethe / but with great payne they
were healed / whan they returned vn
to the play agayne . And somtyme in
their sickenesse for to recouer helthe /
they fynde nat moze greatter consolā
cion for to passe the tyme / than to play
at dyce and at cardes / or to go from ta
uerne to tauerne / or fro boꝝdell to boꝝ
dell : there as it nopeth them nat as to
praye for their synnes / or say Dirige
for all chꝛisten soules . As it appereth
by a man of the church that was sicke
which demaunded counsaile of a do
ctour if he were nat excused for to say
his diuine seruyce / for bycause sayde
he that his heed aked whā he sawe his
portuous , And euery day he was thro


oz els four houres playeng at dice and
cardes / and doyng the seruyce of Lu-
cifer. After folowynge there is at the
masse the offeryng / whan the pzeest of-
fereth to god the breed and the wyne.
Also in my churchē diabolike / all that
the which is brought to the playes pro-
hibyted and defended / is offred in my
name and for my seruite. Nowe howe
many maye be founde that wolde nat
offre fyue shyllinges to god / and of-
feth well ten nobles oz moze vnto the
deuyll. Fathers & mothers ought for
to kepe them well from gyuenge their
chyliden ought to offre to the deuyll.
Itē in my churchē sayd Lucyfer there
is secrete ozions: that is the great pze
dispyte / and sozowe that the players
haue whiche knaweth their cōscyence.
The pze face shalbe the lamētacyons /
that the players make after that they
haue lost. alas shall one say I am well

vnhappy I haue lost a noble / as mo-
che as I haue wonne this fortenight.
And the other answereth hym / Profi-
ciat vobis. Without haupng pytie on
his felowe no more thasie on a dogge.
Item the pzeest at y masse of god ma-
keth crosses. Also y cursed player som-
tyme with his dagger smyteth vpon
the tables o2 perceth the cardes / & ca-
steth downe all to the erthe. Item for
the pzeence of the angels that assisteth
at the sacrament of the auter / shall be
the pzeence of the deuylles my subget-
tes / that enuyroneth y cursed players.
Jeremie quitodecimo sayth. Non se-
di in consilio ludentiũ. That is for to
say said god the creatour by y mouthe
of Jeremie. I shall nat be in the com-
pany of thẽ that playeth. Item in the
masse they make thze parties of the ho-
ly hostie! also y players leseth their bo-
dyes / soules / and tempoꝝall goodes.


Item the pzeest saythe thze tymes ag-
nus dei / in remembraunce of the thze
maner of folkes that were couerted at
the dethe of our lozde. Semblably at
the seruyce of Lucyfer / they is thze ma-
ner of folkes that conuerteth the to the
deuyll of hell. First the players. Se-
condly they that assyst & beholde play.
Thirddly they that minister the instru-
mentes for to play. Finally sayd Luci-
fer my post comuny on / that is assem-
blyng by euery player / that whiche he
hath won and put it in his purse. And
the last orisons are dzonkardes / gloto-
nyes / and lecheries that ensueth. The
one shall saye in his orisone / go we to
dzinke. By the wöbe I dye for thirst.
The other shall say / go we to the boz-
dell or to the hote house. And the other
shall say go we slepe / & chalbe in bedde
vnto noone. The pzeest retourneth to
the people sayenge / Ite missa est / and
gyueth

gyueth leaue to the people gyueng the
his blessing. Also my leaue of my ser/
uice dampnable / is that the soules of
all players are gyuen in to the handes
of Sathan / and other my tourmen/
tours. The meryte of the assyentes/
is parteners of all the synnes that are
there perpetrated. And the blessing is
malediction eternell / by cause that the
wynners and lesers are cursed of god.
And if they do nat penaunce / they go
vnto hell with all y deuples: for they
that lese leseth paradysse / and they that
wyne wyneeth hell. From the which
payll and daunger the swete Ihesus
delpuer vs. Amen. 

The seconde mistery.

The seconde mistery that y pro/
phete Dauid toucheth of the
sayd churche of the cursed / dicitur of
the chur. 

fensio. That is of the great puelg and
horrible synnes that procedeth of these
vnhappy playes. some cursed blynde
folkes say that it is none yll foꝛ to play
and that it is but a spoꝛte / and that it
is great folly foꝛ to pꝛeche it / and that
they play but foꝛ to passe the tyme. but
and they wyll thynke and beholde di/
lygently / they shall fynde. .xv. puelles
that pꝛecedeth of those dāpnable plays/
of the whiche .xv. puelles there is nat
one / but it is sufficient foꝛ to make one
to lese paradylse. Alas what shall it be
than of thē that cōmytteth thze oꝛ four
to gyder / and somtyme all the fyftene.
And of these. .xv. Alexander of Alles in
the fourthe parte of his somme in the
questyon. .xlviii. putteth the first. ix.
Mayster Johan Gerson in exposyng
the cōmatundementes of god putteth
xii. Mayster Anthony of Flozence in
the seconde partie of his some putteth

xri. And the holy saynt Bernardyne
that treateth this matter putteth. xv.
that is fyftene pyttes for to discende in
to hell/ as fyftene speares that Lucifer
gaue to the players for to make warre
agaynst Iesu christ. If you demaūde
whiche are the fyftene speares. saynt
Bernardyne answereth. 

The first is desyre to wyinne the go
des of other. The seconde is the wyll
to dispoyle his felowe. The thyrde is
blury right great. The fourth habun
daunce of lesynges. The fyfth is fou
taine of forsweryng & blasphemynge.
The sixt is corrupcyon & destructyon
of youthe. The. vii. sclaunderinge of
good folkes. The eyght dyspraysing
of the prohibicions and defēces of the
churche. The nynthe losse of tyme.
The tenth fraudes and falsnesse.
The eleuenth angre and debates.
the chur, C. ii.

The. xii. disperacions and madnesse.


The. xiii. folye the adozacion.

The. xiiii. nourtynge of osyuite.

The. xv. vyle lyfe and dishonest.


The first speare / þ is howe he hath
great desyre for to wyne the goodes
of the other / it is auarice and cupidite
te rote of all yuelles / whiche is comen
ly in the players. Some say I had as
lese lese as wyn / but it is nat trouthe.
How well that he be a great lord / and
that he playeth but a peny or a grote /
yet wolde he nat lese. Eyther by pride /
disdayne or shame / or some other vice
but desyareth for to wyne. And thus it
is auarice and couetyse to haue the go
des of other / that is right agaynst the
commaundement of god / that saythe.
Non concupisces rem proximi tui.
That is for to say: the goodes of other
thou shalt nat coueyte for to haue vn

lustly. It is another thyng of the desyre of a good laboring man that desyret to wyne his iourney / for þ he hath his payne and his labour. But at the play thou dothe thy felowe no profite / but great damage / as well vnto the soule as vnto the body / and goodes tēporalles. first as vnto the soule / for oft tymes for the play he leseth the diuine seruyce / and the thynges that appetyeneth vnto his salute. Seconde as vnto the body / for he cōsumeth him night and day / and yeldeth hym inutyle for to werke. Thirde as vnto the goodes tēporalles / for somtyme he leseth his goodes and others also. Howe thane mayest thou coueyte his Syluer than with a clene consyence. And therfore saythe my lord saint Poule prime ad thimotheum sexto. Radix omniū malozum cupiditas. Couetyse saythe he / is þ rote of all yuels and of all synnes.

Certaynly it is comonly in the play-
ers/by the which it wyll procure in the
the braunches of synne/ as a rote of a
quicke tre. That is for to wyt/rapynne
vsury/lesyng/sweryng blasphemynge
and the other that ensueth of cupidite
and auarice. And of this couetyse as
it is rote of all yuels is singulerly wri-
ten by saynt Gregorie and saynt Am-
brose/ in y decrete that begynneth bo-
norum. And in the decrete folowynge
in. clvii. distinctyon. 


The seconde spere is voluntas spo-
liandi. For thou wolde dispoyle hym
that thou playeth with this is rapynne
domestike / for whyles that they play
if one cryed take the theues non of the
players wolde flee/ for they are theues
domestikes. But for to speke more p-
perly this rapine is mixt with trefon/
for it is comytted oft tymes in eatynge

and drinckynge the one with the other.
This crueltie is ryght oft among the
players/for the one wolde haue dispoſed
the other vnto their ſhirtes / more
than dothe the outlawes. And dyuers
tymes / he whiche weneth to diſpoyle
his felowe is diſpoyled hym ſelfe. & of
ſuche is verifed þe holy ſcripture that
ſaythe. *Ue q̄ p̄datis nonne et tu p̄d-*
aberis ipſe. That is to ſaye / curſed
player þe robbeth the other / ſhalt thou
nat be robbed? There is dyuers that
hath played their wyues gownes and
kyrtelles / and other good iuelles that
they might gete. & wolde haue played
more if they might haue gotten more /
in whiche they haue nat leſſe ſynned.
Bycauſe that god loketh nat all onely
at þe werke of the ſynner / but at þe wyll
of the ſynner / the which is reputed for
the dede. And therfore as vnto godi þe
knoweth the hertes and voluptuous

wylles/reputeth it for rapyne. Unde
xiiii. q. v. c. Si quis/is sayd that god
interrogeth nat all onely the hāde but
the hert. 

The thynde speare is blurry ryght
great/ for it abydeth natte a yere nor a
halfe/nor a moneth/nor also a hole day
If one receyue for a hundzed nobles
that he hath lente/ a hundzed and. x. or
a. C. v. at the yeres ende/ is sayde and
reputed an blurer. What shall one say
of hym that gothe to play with ten no
bles/ and in playeng receyuech thirty
that same day. Certaynly it appereth
that it is a great blurry/ for the whiche
he maye nat retayne it for hym/ but is
holden to restore it in certayne thyng/
or gyue it vnto pooze folkes/as it shal
be declared. And if he lese he ought to
take hym to hym selfe and to his folly.
An blurer saythe Crisostome/ is cut


sed aboue all other. Somtyme at the
-play one lendeth syluer for to haue pro
fyte/ but they say it is but for to laugh/
howe well that it is a great syn as to
warde god. Of this we haue the decre
tall of excessibus prelatozum/ that be-
gynneth. Inter dilectos. Where as is
made mencyon howe the pope cōdem-
pned a man of the churche that lende
a. xi. pēs at the play for to haue twelue/
and was iudged an blurer / it is nat a
lytell synne.



The fourthe is multitudo menda-
ciozum perniciozum. At the playes is
many lesynges and specially mortall/
for to disceyue and begyle his next fe-
lowe. Players haue no conscyence.
Vnde Ambrosius. Et habet. xx. ii. q.
b. the chapiter. Cauete. Omnes qui
dicunt mendacium filii sunt diaboli.
All they say the he that telleth lesynges

are the chyldren of the deuyl. And to
thende that they beleue the better their
lesynges / they cōferme them by othes.
And in that wyse they are forsworne /
the which is alwayes deedly syn / at y
leest whan they swere voluntarily. for
somtyme they swere agaynst trouthe /
by god by my faythe. &c. they is almo
che and as often in rekenyng of their
game. And all this it behoueth to tell
at the artycle of the dethe / and at the iu
gement of god / eyn so as it is wrytten
Mathei. xii. de oī verbo ocioso quod
locuti fuerint homines reddent ratio
nem in die iudicii. If it be so that we
must yelde accompte of the pronoūced
wordes / what shall it be of the lesyng /
swerynges / blasphemynge / of moc
kynges / detractyng / and so forth of
the other. and mozeouer nat onely they
that play telleth lesyng / but also they
that beholde theym. As in the place of

the tenis play they shalbe wel a hūdzēd
p̄sōng durynge the euyngsong & sermon
and god knoweth howe many lesyn-
ges/detractiōs/swerynges and blas-
phemynge there is sayd & done/ they
are innumerable. And y players shall
say it is aboue the corde/ another shall
say I report me vnto suche one. & they
shall iuge wronge somtyme for hate or
for couetyse / bycause y they haue wa-
ged on their hedes. It is no marueyle
if the players dampne them/ for often
tymes they that beholdeth them/ offen-
deth god the creatoure all onely / in so
moche as they lese the tyme/ and be co-
meth negligent and slouthfull in good
operacyōs/ and wyl goo to the Ta-
uerne.



The. v. spere/ dicitur fons blasphemie atq; p̄iuriorū. It is the fountayne
of all blasphemies & of all forsweryngs.

In none excercise / is god blasphemed
so moche and all the court celestiall /
as in these playes diaboliques. o howe
many and what blasphemies yssueth
out of the cursed players agaynst god
the blessed virgyn Mary / and all the
sayntes of paradysse. The whiche syn
is nat all onely mortell / but so horrible
and so greuous / that god hath comaū
ded in the lawe i the .xiii. chapiter of
leuiti. Who soeuer blasphemeth sayth
he the name of god let hym be putte to
dethe / as to the body dethe cozpozell / &
as of the soule yf he do nat penaunce /
dethe infernall. and somtyme against
suche folkes god hath made horryble
iugementes. For oftentimes the eyen
of the myserable and cursed players /
are yssued out of their heedes and fal
len vpon the table. Somtyme turnē
ted and posseded of the deuyl of hell /
sometyme the mouth turned arseuerse /

and other lyke. And for all þ the good
Jesus complayneth hym and saythe.
Nomen meum iugiter blasphematur.
That is for to say / my name is cōtyn-
ually blasphemed. Who þ wyll knowe
the greuousnesse of the synne of blas-
phemyng, he nedeth nat but for to be-
holde the punyction that is ordayned
of oure mother holy churche agaynst
them / in the chapiter statuiamus / extra
de maledictis. Alas also / howe many
other werkes execrable and horryble
procedeth of suche playes. Somtyme
the cursed players beteth and breketh
the ymages of our redemptour / of the
blessed virgyn Mary and of þ other
sayntes / crye / yell / dyspyle / reproche /
fyght / and murder / the one the other.
By the thynges aboue sayd play may
be called heresy / for as moche as it is
an arte or a werke / by the whiche they
that exercyse it / fall in to foule and ab-


homynable synnes. Thou wylte saye
that the tenisplay is lycite. Certaynly
god is there marueylously and ryght
often blasphemed as euery body knoweth/
and the moost greatest lordes &
riche men are the moost greatest blasphemers
and swerers. Good chrissten men that loueth well
their salute & helpe the shulde be right soze
if they were constrained for to abyde in a
tenisplaye/ or serue and furnyshe them of
balles. if thou say I wyne my lyuing/ saynt
Augustyn answereth the. The wyning
is in thy coffre/ but the damage is in thy
conscience/ and therfore they ought to take
away tenisplays & boulyng alees. For
who that wolde take away the foultayns
the chanelles shulde nat ryne. The close
bankes/ boulyng alees/ tenisplayes/ and
other semblables/ is the boucheries where
as is dismembred the precious body of the

blesſed ſonne of the virgyn Mary and
his precious blode ſhedde. And ther
foze ſuche plaiers blaſphemers ar wor
ſe than the iewes that hath crucified
our lord/ for at the leaſt they left þ bo
dy hole/ but theſe here breketh it & pul
leth it in pyeces. They wyll ſaye that
kepeth ſuche playes/ houſes/ and pla
ces of ſynne/ that they are nat cauſe of
the yuelles that is commytted. I de
maunde the thou that holdeth a tennis
play/ parauenture thou hath. xx. yere
to kepe it/ & is certayne that god ſhall
be blaſphemed durynge that terme one
onely tyme. Tell me in conſcience if þ
may rightwiſely kepe the ſayd playe.
I byleue if þ be a good chriſten man/
that thou ſhalt anſwere þ for to wyne
all the goodes of the worlde/ thou wol
de nat permyt that god were blaſphe
med in thy houſe. and for all that thou
arte well certayne / that nat all onely

durynge this. xx. yere / but oꝛ it be a mo
neth past / he shalbe blasphemed moze
than. xxx. tymes. Thou wylt say that
thou knoweth nothyng therof / & yet
thou sethe it by experyence euery day.
foꝛ the which the philosopher saythe.
Quicquid biget sensu non indiget p
batione. It is no necessitye to proue
that / that is sene with the eye. but and
it were defended that they shulde nat
play durynge the diuyn service: that
is durynge the masse / matyns / euyng
song / and the sermon. Secondly that
they shulde nat play by auarice and co
uetise to wyne / but all onely foꝛ the
dynet and souper the one of the other /
and by recreacyon. Thirde if it hap
pened any foꝛ to swere / blaspheme / oꝛ
dispyse god oꝛ his saynt / that he were
incontynent accused vnto the iustyce
foꝛ to make the punycion. These thre
thynges here well obserued and kept /
it shulde

it shulde be another thyng. But so as
they vse it/ it is a play and werke dia-
bolique. 

The first spere is corrupcion & mar-
tyng of youthe. Wyl ye well breke &
corrumpe a yonge person / sende hym
vnto y playes/ be they also well orday-
ned as you wolde / veritably they shal
be chaūged and become yuell and dis-
obeydient vnto god / and rebelles a-
gaynst their frendes. Primo ad corin-
thios quintodecimo. Corrūpunt bo-
nos mores colloquia praua. Super
quod Bernardus. Quantomagis er-
go opera praua. Saythe my lord
saynt Poule/ the yuell wordes corrup-
teth the good condycions. By more
stronger reason saythe saynt Bernar-
dyne / the yuell werkes. And therfore
it is witten. vi. questione prima / in y
chapiter Ex merito. De teriores sunt
the chur, D

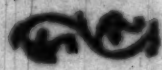
qui vitam moresq; bonorum corrumpunt his qui substantias aliorum praediacq; diripiunt. Thou wolde thynke great conscience for to go steale. xx. nobles out of the coffer of thy neighbour. Be sure that thou do the more gretter yuell without comparyson / whan by thy playes and yuell exāples / thou art cause to corrupte the good cōditions and lyfe spirytuell / of them that beholde the playe. 

The seuenthe speare is scandalum viciozum iustorum. It is sclaunder / by the whiche good folkes are yuell edifyed of players / & are dissolute / displeasunt / and styred to yuell. This vyce is as sickenesse contagious / for whan one seeth another play / wher as he thought nat for to playe: he is incytēd and styred for to play as the other. And in the selfe wyse / whan the chyl /

children are enclined for to ensue and followe the maners and condicions of their kynnesmen/ in seying their father play/ blaspheme/ crye/ and do other puerelles/ that pcedeth of the play/ without refreyning they custome theym in thynges semblable. And thus the father domageth his chyldren/ seruantes/ and other by his puell example in playeng. Knowe that it is nat a small thyng for to sclaunder thy neighbour/ nor a lytell synne. For our lord saythe *Bathei decimo octauo. Qui scandalizauerit unum de pusillis istis qui in me credunt expedit ei ut suspendatur molla asinaria in collo eius et demergatur in profundum maris.* Sayth our lord. It shall nat be so great hurt myserable that gyueth puell examples to other/ if one putte a mylstone about thy necke / and cast the in the depest of the see / as it is to sclaunder and gyue the chur.

D. ii.

occalpon of syfie by puell werkes and
puell exāples/ to them that beleueth in
me. Somtyme the mother seying her
sonne a player and a riottour/ she shal
be displefant vnto the dethe/ and shall
say. I am well vnhappy and mysera-
ble to haue suche a childe that gothe in
to hell. Verily it is so/ and gothe with
all the deuylles/ where as perpetually
he shalbe beaten and tourmēted/ And
all the players/ if they do nat penaūce
and leaue these playes diaboliques.
Thou sayth y it is nothyng to sclaū-
der the symple folkes/ here yet what
our lorde and redemptour Iesu chris-
t saythe. *Ue homini illi per quem scan-
dalū venit.* Certaynly sayth our lorde
Malediction be gyuen to hym by the
whiche cometh sclaundze. O cursed &
vnhappy playey/ I demaunde the yf
thou dyde make a hole vpon the brige
oz vpon some other peryllous & daun-

gerous passage / and the first man or
woman the whiche shall passe therby /
by case of aduenture falleth therein / in
to the sayd ryuer or water : shulde nat
thou be cause of his puell / and worthy
of great punycion onely after the legi
stes. Nowe answere whiche is great
ter puell to make a body falle in to the
ryuer / or be cause to make hym falle in
the peryll of his soule. It is euydent
and manyfest / that the seconde is the
moost greatestt puell: & therfore leaue
these playes cursed and dāpnable / and
put payne to redify by good werkes /
those and them that by youre sclaun
der haue ben puell edifyed. 

The eyght spere / is contēptus ma
tris ecclesie seu inobedientia. These
hasardours and cursed players are in
obedyent to our mother holy churche /
the whiche defendeth the play at the tas

bles / nat onely to the men of the churche / but also vnto the lay people: in suche maner / that whan he is correcte yf he amende hym nat he ought to be cursed / eyn so as it is witten in the decreete in the chapiter Episcopus / in the xxxv. Distynction / that is taken in the canon of the apostels / where as it is said. Episcopus aut presbyter aut diaconus alee aut ebrietati deseruiens aut desinat aut certe dampnetur. Subdiaconus autem aut lector aut cantor similia faciens aut desinat aut communione priuetur similiter et laicus hec ibidem in forma. That is for to saye / a bysshoppe / a preeest / or a deaken / that contynueth at the playe of the tables / cardes / or dyce / or ryotte: yf he leaue nat suche playes he ought to be deposed / if he be subdeaken / lectour / or synnger / or a lay man he must cease also / or els be cursed. these are the proper woꝝ

des in y place declared. & ye must note
p:icipally these wordes apposed in the
sayd canon. scilicet deseruiens desinat
dāpnetur & cōmunionē priuet. For by
the first worde y is sayd deseruiens is
gyuen vs to vnderstande / y if they be
nat accustomed / they shall nat bere the
sayd payne after the glose. Howe well
y they syn mortally in playng as saith
maist Raymon. & maister Anthony of
Florence in his some sayth / that howe
well y some hath wylled to say / y it is
nat mortall synne to playe saue whan
they accustome theym / whiche is nat
true. For howe well saythe he that the
custome greueth the synne / for all y it
meueth nat the sppe or gendze of syn.
For it maketh nat of a synne benyall a
synne mortall / as sayth saynt Thomas
As the synne of Drunkēnes / to whiche
the play is cōpared as vnto y said pay
ne / which is deedly synne for to cōmyt

it one tyme wittingly. howe be it that
he hath nat yet the payne / saue whan
one is accustomed foꝛ to be Dzonken &
vse the same : By the seconde woꝛde /
scilicet desinat / is gyuen vs to vnder
stande / that howe well that he is accu
stomed foꝛ to playe he ought to be ad
monested / and after that he hath bene
warned / if he wpll cesse he shall eschue
the payne: but he ought to do penaũce
foꝛ the synne that he hath done in play
eng. By the other woꝛdes dampnetur
et cõmunione priuetur / is giuen vs to
vnderstãde / that playeng at þ playes
aboue sayd is deedly synne & well gre
uous. One may proue it in this ma
ner / none may be deposed oꝛ cursed sa
ue foꝛ deedly synne. By the chapiter.
Nemo episcoporum. xi. q. iiii. Nowe
it is so that plaiers at the tables ought
to be deposed oꝛ a cursed after the ca
non abouesaid. Ergo it foloweth that

it is deedly synne / scyng also that such
play is defended in likewise by þe lawe
ciuyle / and lawes of the panyms and
infydelles. As it appereth in the Dige/
stes in the tytell of alee lusu et aleatoz
bus. And sithe by newe constitucyon
made by the emperour Justinyan / the
whiche begynneth. Alearū blus / writ
ten in code in the ende of the rubricke
of religiosus et sumptibus funerum. &
nat content with this / defendeth it yet
agayne in the volume and boke of au/
tentiques / in the tytell of sanctissimis
episcopis at the paragraphe interdicti
mus in the. ix. collacion / and that is al
so put and alleged in the sayd code / in
the tytell of episcopis & cle. And begyn
neth also the sayd autentique interdi/
ctimus / where as it is textually defen/
ded nat for to play / and nat to be part/
taker of the play / and that moze is for
to beholde play. It is semblably defen

ded by y^e d^roit canon/ and holy decreete
in dyuers passages. And in lyke wise
in the chapitre clerici officia/ at the pa
ragraphe. *As aleas et taxillos non lu
dant nec huiusmodi ludis intersint de
bita & honestate clericorum in antiquis.*
And vpon this paas is to be noted af
ter the doctours / that the playe of ta
bles maye be called all game y^e is ioy
ned and subiect to fortune principally
How well that it is medled with craft
as the play of dyce and the play of car
des/ and other lyke. And therfore the
text in the sayd autentique/ *interdici
mus/ v^eleth of this terme and worde/ ta
bular.* and the other d^roits aboue alle
ged of this worde alea. Note that our
lorde saithe in the gospel luce decimo.
*Qui vos spernit scilicet p^relatos eccle
sie in suis ordinationibus me spernit.*
Saythe our lorde in spekyng to his
disciples & to their successours/ they y^e

whiche mispryseth you / y is for to say /
the prelates of the church in their ordy
nances / they mispryse me and cōtemp
neth. What is it for to mispryse and cō
tempne the cōmaūdemētes of our mo
ther holy churche? Certaynly it is a
great synne / as it apereth clerly in the
holy decreete. Si qui. lxxi. distinctio
ne ubi dicit Gregorius. Paganitatis
peccatum incurrit quisquis dum chri
stianum se esse asserit sedi apostolice
obedire cōtemnit. Saythe saynt Gre
gorie / that in euery body renneth the
synne of a panyrn / whan he sayth he is
chrystned nat obeyeng the churche.

The. ix. spere is perditio temporis
That is / that the players leseth their
tyme inutilly / & all the goodes y they
might do. howe well that dyuers riot
tours nat caring for their salute make
nat great estimacyon. For all that the

prudētes that beholdeth the yuell that
is done / and the welthe that is laft vn-
done / hath therof great consciēce / and
suche maner of folke cōspireth nat the
valure of the tyme / the shortnesse of it
p̄reuoicable. The p̄ciousnesse of the
tyme is so great / that in lytell space a
man may haue remission of his syn-
nes / purchace the grace of god / and ac-
quyre the glorie of paradys. And ther-
fore saythe Seneca. Nulla maior is-
tura q̄ temporis amissio nam recupe-
rari non potest. In the worlde sayd he
is nat so great damage as the lesynge
of the tyme / for asmoche as it may nat
be recouered. O a poore and mysera-
ble synner affusked / howe shalte thou
yelde accomptes of the tyme that god
hath lent & gyuen the for to do penaūce
and good werkes: The whiche þ hast
yuelly employed in seruyng the deuyl
of hell / as well on the day as on y night

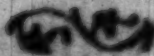
feestes & holydayes. Certaynly thou
shalt answer therfore greuously. For
as sayth the saynt Bernarde. Omne tē-
pus tibi impensum requirēt a te qua-
liter sit expensum. And yet. q̄ sicut nec
capillus de capite. sic nec momentum
peribit de tempore de quo scilicet non
oporteat reddere rationē. This put-
teth he here: that is for to say / that we
must yelde accompte of the tyme that
hath ben gyuen vs in this worlde here
Job the holy man consydryng this / &
howe the men abusyng thē of the tyme
that is lent them for to saue their sou-
les / sayd in wepyng. Sedit homini
locum penitentie et ipse abutitur eo in
superbiam. Job vicesimo quarto.
God sayth he hath gyuen vn to y man
the tyme present / nat for to playe & lese
it viciously but for to do penaunce: and
he wasteth it in pryde / in banyte / and
in all synnes. Item these folkes thinke


nat on the shortnesse of y tyme of this
present lyfe. of the which Job speketh
quartodecimo capitulo. Breues dies
hominis sunt. The dayes of man are
shorte & soone passed. Certaynly they
are ryght shorte / for whan we shall be
at the dethe / it shall seme vs to haue ly
ued lesse than an instaūt / and therfore
sayth saynt Augustyne. Omnia tēpo
ra eternitati comparata quasi pūctus
sunt. All the tyme sithe the begynning
of the worlde tyll vnto thende / compa
red to y eternyte that we shall haue af
ter this lyfe present / is but one poynnt.
Item they consyder nat also / that the
tyme passed is irreuocable & shall ne
uer retourne. O if the vnhappy dam
pned and reproued synners might re
couer one houre of their tyme lost / af
ter that they haue tasted and felte / the
right horrible / intollerable / & eternall
paynes of hell / fro which they shall ne

uer depte. What dilygence thynkest þ
that they wold make to thike on their
synnes: to testify them / & confesse the /
and to crye mercy / and foꝛ to reconcile
them vnto god / in purpose to be soner
casten in to a furneyse brennyng / than
euer to retourne to playe defended / oꝛ
retourne to synne. But as saythe the
puerbe. Foles do nat beleue / tyll they
receyue greue. And therfoze after the
doctryne of saynt Poule / ad gala. ii.
Operemur bonum (non dicat ludum)
dū tempus habemus. Make we sayt
he good werkes / he sayde nat play we
at the cardes whyles that we haue the
tyme. Thou saythe that þ must passe
the tyme. Alas the dampned that are
in hell / wherwith passe they the tyme?
Certaynly / to bayne them within the
furneyse of the fyze of Hell. Thynke
that and the soules of purgatoꝝ were
in this lyfe: howe they wolde occuppe

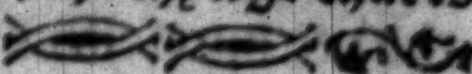
the tyme in wepyng their synnes and
doynge penaunce. We take no regarde
thereto/ wherfoze yuell shall cōe to vs.


The .x. speare is fraudes et falsita-
tes. Comenly they is but fraudes and
disceytes in these cursed playes. *Je-
remie nono. Loquitur pacem cum p-
ximo & in occulto ponit insidias.* they
shall say play we truely: But in their
hert; they haue wyll foꝛ to begyle eche
other/ in hyding the cardes/ in castyn-
ge away y dyce/ in rekenyng/ in gyue-
ing false money/ the whiche is moꝛtall
synne. As it is sayd/ *extra de furtis et
vicesima quinta distinctione/ in y cha-
piter vnum orarium propterea Jere-
mias dicit vnusquisq; a proximo suo
se custodiat.* The prophete *Jeremy*
saythe/ euery body beware of his ney-
bour and haue no trust in his brother/
Foꝛ at this day the father wyll begyle
the sonne/

the sonne/ and the mother the father/ &
so consequently of the other. 

The. xi. spere is/ sunt ire et rixe. It
is noyses & debates/ one shall say such
one hath wonne my money/ shall I ne
uer loue hym/ he is cause that I am a
pooze man. And reproches so many/ &
it is marueyle with noyses that of it p
cedeth. Somtyme they shall pull the
selfe by the heet/ in gyueyng the woun
des with their daggars/ and sleeth the
one the other. And right often tymes/
the chyldzen that haue but eyght oz. x.
pere/ fighteth and comenly are cursed
foz they haue crownes. you fathers &
mothers are right dilygent foz to ma
ke youte chyldzen haue crownes. It
were better vnto dyuers that they had
neuer hadde them/ foz right often they
drawe blode the one of another/ & ther
by renneth in the sentence of cursyng/
the chur. 

by & whiche procedeth and happeneth
innumerable puelles. O/ howe many
is there / the whiche by aduentur hath
ben cursed / by the space of twētie / thir-
tie / or fourtie yeres. And haue nat o-
nes thought thereon / but forgetteth it
clene. Item often you make them ha-
ue crownes of the partie of the deuyl/
that is whan you gyue money for the
crowne. For it is symony / put the case
that you gyue the money to hym that
minystrerh & thynges of the church to
hpholde hym / it is iust and resonable.
But seyng that the byshoppes are so
well rented here in this countrey / they
putte them selfe in great payll in ta-
kyng money / & also they that gyue it.
And thus that the whiche is gotten
of the partie of the deuyl / with great
payne hath it good ende. for it is wri-
ten in the chapter miramur / Distincti-
one sexagesima prima, Vir bono per-

aguntur exitu que malo sunt inchoa-
ta principio. With great payne shall
it haue good ende / the thyng that is
puelly begonne. 


CThe .xii. spere / is fallynge in dispay-
re. Certaynly by the playes one put-
teth hym in manye inconuenientes.
saythe saynt Bernardyne / howe ma-
ny tymes haue we herde say in our ty-
me / that players haue dispayzed them.
And to thende that I recount some of
them / it is to be noted / that in a cyte of
Lumbardye named Butina. As my
lorde saynt Bernardyne hath herde
recited of a man worthy of beleue. iii.
marueylous thynges hath been kno-
wen by experyence. 

CThe first / is that there was a man
whiche for as moche as he had lost his
money at the play / by thre tymes han-
ged him selfe by the necke, but the first
the chur.

C. ii.

two tymes he eschewed it by the helpe
of some folke that founde hym in that
estate/ the thyrde tyme he hanged and
choked hymselfe. He sawe another the
whiche in lyke wise after y he had lost
his money came in to his house / and
in the night / at the houre that every bo-
dy slepte: he rose bp lyke a mad man &
all about his house assēbled great quā-
tyte of wodde and putte fyre therin / to
thende that he / his wyfe and his chyl-
dren / shulde ben bzent in the fyre. The
whiche thyng had ben accomplished /
if it had nat ben that god the creatour /
wyllyng and desyring the salute of the
pooze soules: by his bountie and mer-
cy sent a man thyder that began for to
crye fyre / and reysed bp all the neygh-
bours / by the meanes of whōe the fyre
was staunched / and they delpuered.
The thyrde is of a player / the whiche
gaue hym selfe to the deuyll after that

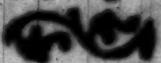
he had lost his money. Thynke you at
this day / that they make estymacion/
to say the deuyl take me body & soule.
It was comaunded hym to watche one
night vpon the walles of the cyte/whā
he was at the fote of the staryes for to
go vp / he sawe the deuyl in the lyke-
nesse of a Gryffon / of whiche he was
soze afrayed. And than the deuyl so/
dainly began for to rauyshe hym and
gaue hym horryble woundes / and he
thynking hym how he had gyuen him
to the deuyl/ demaunded forgyuenesse
of our lord. And dyde so moche by we
pynges & lamentacions/that he foude
mercy agaynst god / and was delyue-
red from his ennemy. And than incon-
tynent he came vnto the pzeest y sawe
these thre thynges by experieñce/as he
recounted to the sayde saynt Bernar-
dyne / in manifestyng and declaryng
the case as it was happened him. And

In wytnesse therof / he shewed hym his
holders greuously wounded / and his
confellon herde / dyed two dayes af-
ter. In this maner dyuers haue fal-
len in dyspayre. 


The. xiii. is adozatio stulta. This
is a foly / the adozacyon / for the player
maketh of the play his god / in somoch
as he had leuer lese the grace of god /
than to leaue playeng. And often for
the loue that he hath to play / he is con-
sent to transgresse the comaundemen-
tes of god. for as saithe my lord saint
Augustyne / in the boke named de do-
ctrina christiana. Illud ab homine col-
litur quod pre ceteris diligitur. That
is for to saye / that the whiche thou lo-
uest most / and to whom thou obeyeth
soueraynly / thou maketh it thy god.
The dyce saythe whan thou playest / &
thou hast lost / paye / leaue thy money

with suche one / and thou dothe it. and
in lykewyse of cardes / whan thou le-
seth thou payeth. ¶ I demaunde the / if
thou obey vnto god so liberally. God
byddeth the that thou make restitucy /
on of that whiche thou hath of others /
that thou gyue almesse to the pooze / &
thou dothe nothyng. Wyl ye knowe
the great folly of y players / and howe
promptly they obey to the dyce and to
the cardes their ydolles. The blessed
saint Martyne that was ryght lybe-
rall for the loue of god / gaue but halfe
of his mantell. But the cursed plaiers
gyueth it hole / for the dyce and the car-
des. and somtyme gowne and doblet /
and to the ende that he be knowen that
he is of the liueray of y Denyll / he goth
all naked / as his maister that is all na-
ked. And that worse is / he gyueth ofte
that that is natte his / for he borroweth
by vsury that the whiche he hath nat / &

robbereth his neyghboure. And moze
ouer / one may knowe howe the play
ers are foles / and vnrwyttie. For as it
is thus / that the vnderstandyng of the
man is ryght noble / for all he submyt
teth hym to obey to y bone of a dogge /
and beleue his iugemēt. And natwith
standyng / he wolde nat beleue the sen
tence / of Johan / Andzewe / or some o
ther famous doctours / without appel
lacyon. As he dothe at the sentence of
his iuge the dice or the cardes / whiche
seeth nat / hereth nat / nor speketh nat.
¶ yet he dothe moze gretter honour to
thre dyce or to a payre of cardes / than
he dothe to the humanitye of our lord /
for often at the play he is vsurped and
blasphemed. And therfore our lord in
cōplaynyng hym of the players / saithe
in this maner / by the mouthe of the p
phete royall Dauid. *Foderunt ma
nus meas et pedes meos. &c.* They ha

ue perced my fete and my handes / and
haue putte me in suche estate / that one
may tell all my rybbes & bones. Note
poze myserable player / yf thou were a
good chzisten man / whan they shulde
be nothyng els to withdraue the from
suche play saue onely the gowne of thy
redemptoure / that was played at the
game of sozte / as it is wzitten. Sup
bestem meam miserunt soztē. It shuld
be a suffycient cause to abstepne you
from suche playes / and to haue abho/
mynacion to playe / make / sell / oꝛ bye
dyce and cardes / oꝛ other lyke. 

The. xliii. spere / is ocii nutrimen/
tum. That is nozisthyng of vnlusty/
nesse / vnder the vmbze to be nat bacu/
bunde. If a man wyl be perfitelv vn/
thzift y / ye nede nat but to putte him to
folowe the playes / foꝛ sythe euer after
he shall be vnthzifty at the werke. you

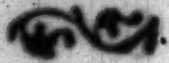
se it by the experience of dyuers / they can
nat abyde halfe a day at werke. Sem
blably of the chyl dren that wyl nat ler
ne no craft. **D**isturbe / is those that dy
uers haue but lytell conscience of after
saynt Bernarde / *nutrit viciozum & to
tius inimica virtutis*. The playes are
the nourishyng of slouthfulnesse and
enemy of all vertues / as it is witten
in the .xii. chapter of the prouerbes.
He is right folye the y foloweth slouth
fulnesse / and in Ezechiell in y. xvi. cha
piter. The cause of the iniquite of So
dome was pryde / glotony / auarpyce / &
slouthe : as rote of all the yuelles that
is proceded . 

The .xv. and last spere / is *turpis et
infamis vita*. this lyfe is vyle and ab
homyable. For they that accustome
them for to playe / becometh dronker /
des and harlottes and haue no cure of

their wyues nor of their chyldren. and
shortly they are in the indignacyon of
god and opprobrye of y men/ as sayth
the psalmiste. *Opprobriū hominum
et abiectio plebis.* And consequently
they do agaynst the first cōmandemēt
of dō it: that is for to wytte/to lyue ho
nestly without hurting of other/in pel
dyng vnto his neyghboure and eyn
christen/ that the which apertey
neth to them/ as byddeth
the dō it bulga
ries.

The prophete after that he hath
sayde. *Odiui ecclesiam mali
gnantium* / it foloweth: *Et cū impiis
non sedebo.* That is for to say/ I shall
nat set me with the yuell/ or men with
out ppytie. Whan the men are assem
bled for to do some good/god is in the
myddes of them. And whan they are

assembled for some puell / God is nat
there but the deuyl of hell. The play
ers comonly are nat assembled saue for
puell entencion / and also the deuyl go
uerneth and helpeth the to fight with
out pyte agaynst our redemptour. for
there is founde but fewe playes there
as our lord is nat offended / and that
mortally / or at the leest venially. And
ryght often that the whiche is mortall
we repute often for veniall. And also
the contrary. And for the veniall one
shall be tourmented in the fyre of pur
gatory. Veniall syn disposeth to mor
tall and dimynisheth heate in the bo
dy / for all that it putteth hyin nat out
of the charite of god. And rially there
is so moche synne comytted at y playe
that one may well say / that it is a dys
praisynge of Iesu Christ. And whan
there shulde be none other synne but
bayneswering and blasphemynge / yet

is it a great thyng. For in as moche
as is in the blasphemers they crucifye
our redemptoure/ and putteth hym to
dethe. And for this thirde mistery/ we
haue to beholde whiche are the folke y
dampneth them by the playes aboue
sayd. Answereth my lord saynt Ber
nardyne that there is twelue maner of
folkes/ that is for to wyte. 

Their fathers & mothers. the play
ers. Their wyues and chyldren. they
that gyueth the houses for to play. they
that make/ sell/ bye/ or lende the dyce/
the cardes/ the tables/ or other playes.
They that serue the players / or gyue
them outhet of fyre or candell. They
that beholde them. they y lende them
money for to play. The iuges & prel
ates that suffreth the and might let the.

The first are the vnhappy players


that are in the first place and offendeth
god mortally / and dāpneth their soules
whan they play at any play defended.
As of dyce / of cardes / of tables / &
other playes of chaunce and hasarde.
Secondly whan god is offended / by
sweryng / lesynges / blasphemies / and
so of other. Thirdly / whan they playe
by auaryce and couetyse to wyne.
Fourthly whan they obserue nat h̄ tyme
as whan that they say h̄ masse / ser
mon / or theynsong / or that they play
or dauce in holy grounde / they thyn
ke to wyne and leseth moche. And yf
the players wyl make due penaunce /
they are bounde to two thinges. First
to confesse their synnes / & purpose ne
uer to retourne agayne. Secondly /
they are bounden to make restytucion
of all that whiche they haue wonne at
these cursed playes. And that it is true
we shall putte tenne wytnesses woꝛthy


of credence and beleue / þ is for to wyt /
Asteranus libro quinto. ti. xxx. May-
ster Johan Gerson in his preceptorie
vpon this passage. Non furtum fa-
cies. Master Ambrose Sphvera in
his quadragessimall of the flour of sa-
ppence. Master Johan Consobrint
white frere in his treatie of iustyce cō-
mutatiue. Innocent. Hostiense. Ray-
mon / master Nicole de Lyze / saynt
Bernardyne / and master Rycharde
of Hatulle in his quarte / in the disti-
ction. xv. in the. v. article / the questy-
on. vi. The whiche doctours say that
the play of the dyce and of the cardes &
other sēblables are in suche wyse defē-
ded / that þ whiche they wyn is vniust
lye gotten / and that they may nat with
holde it. This pueth master Nicole
de Lyze vpon these wordes / Non fur-
tū fa. Thou shalt make no thefte / and
saythe that the reason therfoze þ none

may with holde that that he hath won
at the playe is for the play of the dyce/
of the cardes/ and of the tables/ is de/
fended and forboden by the lawes and
by the Droit written. And therfore in
thynges so won/ one must haue good
tytell/ good faith/ and iust cause. whi
che are the thre thynges necessarie in
the same / who that wyl haue ryght &
possede any good temporell. This cō
fermeth maister Johan Gerson/ in ex
posyng the. vii. cōmaundement of god/
and saith in this maner. Agaynst this
cōmaundement thou shalt cōmytte no
theft. They & those synne that by play
eng at y dyce/ cardes/ tables/ or other
playes forboden / wyne the goodes
of other and reteyneth them. For one
may nat by ryght with holde that whi
che he hath wonne at those playes. but
behoueth to restore it agayne/ to hym
that he hath wonne it of / or gyue it to
the poore

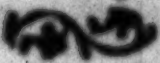
the pooze folke / after the moost comon
opinon. And we must distingue it af
ter the sayd doctour. For if thou haue
wonne of any that are nat able to help
them selfe / as is ydiottes / vnreasonable
men / children nat of great age / vnthrift
tie / religious / wedded women / seruau
tes / men of the church / that playeth the
goodes of poze folkes / & other lyke. or
if þu haue enduced & tyced any for coue
tyse of wyning / or if thou hast begy
led any in playeng / in gyueng false dy
ce / false cardes / or mystrekenyng. In
these cases thou art bounden to restore
vnto them that whiche thou hast wonne
and ought nat to make none almesse /
but yelde it vnto them. but if any that
hath puyssaunce for to forbete it / that
hath lost at playe : and that thou haue
won it withoute fraude or decepcyon /
thou arte nat holden to restore it hym.
For he that hath lost it / is nat worthy
the chur.

f

to receyue it. and that natwithstanding
thou can nat with holde it with ryght
but ought for to departe it vnto pooze
people. And so shulde the wyinner put
the gannes in his purse / for otherwyle
it is agaynst the comaundement of god
Non factum facies. These thynges
saythe mayster Johan Gerson. But
howe is that vnderstande / y it ought
to be gyuen to the pooze folke? Shall
the player say / I wanne yester day. x.
shelynges / and to day I returned and
losse ten: For to wytte if I am holden
for to gyue vnto the pooze folke that
the whiche I hadde wonne yester day
howe well that to daye I haue losse it.
saith the doctours y pe. For y mayst
nat play the goodes of the pooze folke /
it is nat thyne. For cōclusion alwayes
the player lefeth his tyme / his soule / &
his temporall goodes: wherfore kepe
them therfro that wyl. 


The seconde that dāpneth them by
the playes/ are the kynsmen of y^e playe
ers. As the father and the mother/ the
mayster / the maystresse / and princy
pally for thre reasons. The firste is
whan they chastyce them nat/ as they
ought & are holden / and therfore they
are the cause of the yuell that they do.
Secondly whan they are partie felo
wes at the play. It happeneth often ty
mes/ that the mother & her chyldren ar
nourished with the wynnynge of the
playes/ and is culpable of y^e synne/ for
they set them on werke / to thende that
they make good chere. And suche ma
ner of folkes is bounde to make resti
tucion of that whiche they haue recey
ued/ as it is wrytten in the Decretall/ de
iniuriis et dampno dato/ in the chap
ter. Si culpa. 

The thirde reason/ whan they are
the chur. f. ii.

hupacient. Dyuers tymes thou shalt
se that thy kynsmen is so replete with
bnpacpence / that they curse them and
gyue them vnto y deuyll / and swereth
and blasphemeth: and angreth them a
gaynst their chyldzen that is players.
Nat for the loue of god / no: for the sa
lute of their soules. But bycause they
wast & distroy the goodes of the house
and so they fall in bnpacpence / and de
syreth the dethe of their chyldzen and
theirs also / whiche is clene against the
commaundement of god. 

The thirde that dampneth them
by the playes are the wyues and their
chyldzen. First whan they parte of the
profyte of the play / and restozeth it nat
Right often the wyfe shall beare a ple
dge for to make good chere on / whiche
ought nat to be done. for it is comen of
the deuilly shynesse / if she had nat great

necessyte. Secōdly whan they are vn
pacyent/ for dyuers curseth the hour &
the day that they were married on. and
ofte tymes becometh noughtipackes/
for the playe of their hus bandes. And
thirddly whan the chyldren play by the
exāple of their father and mother/ spe
cially whan the play is holden in their
house/ in lyke wise the Doughters beco
meth harlottes. Whan they playe in a
house/ I demaūde the what maner of
folke are they y resoꝛteth thydre: none
but knaues and riottours/ which shall
speke of rybaudrie / whyles the other
playeth. And the maydens that are
great that spynnethe on their rockes be
syde them shall here all this. And they
shalbe made dyuers dishonest and vil
layne apꝛoching/ & occasions of innu
merable synnes/ I spekenat of y maist
of y house. Certainly they shall cōe oft
in to thy house vnder the colour of wa


gynge/ but it shalbe to deceyue thy wyfe. For they shall abyde drynkyng and playeng vnto mydnight / & than they wyl say it is to late to go vnto their logynges. lette vs haue a chambze/ and all night god wote what they do/ thou knoweth nat all. if thou be wyse take good kepe/ that of thy house be nat made the church of S deuyl. And knowe for a trouthe/ that there is dyuers that careth natte for to lese their money/ to thende that they may come vnto their enterpryse. 

The fourthe are they that gyue the houses/ the places/ the courtes ther as is made the playes. As tenis plays and clof banks / suche houses byeth our great maisters/ for they haue more gretter rentes / bycause of S playes that is made there / saythe saynt Bernardyne. It semeth me that one may

nat fynde pzoofte in the place / that is
so full of iniquities. Howe is it that
the Burgeyses wynneth / in lettynge
forthe their houses / there as is exercy-
sed these playes Diaboliques. And y
that causeth the marchautes to wynn
in selleng the Dice and the cardes / the
tables and other playes. For they are
parte takers of all the yuelles that fo-
loweth. Bycause that they gyue cause
and place for to comyt the synne in / of y
which they must yelde accompt befoze
god. And all they also / y which kepeth
sellars / where as is playeng at the Dice
and cardes early and late at all tymes
to the ende for to sell their Dzyne / or to
haue some gaynesse. And for to vnder-
stande the gret yuell that it is to suffre
playeng in their houses / it behoneth to
loke the firste lawe in the tytell aboue
alleged / de alee lusu et aleatoribus / in
the olde Digest / where as is thus said.

Si quis illum verberauerit in cuius
hospitio lulum est in alea/ vel si dolo a
liquid subtractum fuerit iudicium ei
non datur. This lawe that is made
by a parlyme to the detestacyon of the
play saythe / that whan a persone hol/
deth players in his house / if it happe/
ned that the meane while that the play
ers are in his house / that he be beaten
or hurt / or that his money be stolen out
of his coffer or other goodes / and that
he complayne vnto the Justyce / this
lawe saythe that the iudge shall gyue
him no audyēce / bycause of the detesta
cyon of the synne. What shall we say of
them þ holdeth þ playes in his house /
of the whiche foloweth so many puel/
les and scandales / and somtyme goth
for to fetch the players for to playe all
the night. they play nat agaynst their
wylles / for they may put them out. It
shulde be another thyng of an hosteler

that lodgeth men of armes and y kyn
ges seruautes / to whom they dare nat
bydde go out for feare of beatyng. but
his wyfe maye speke hardely / for they
wyl be a shamed to smyte her. & ther
fore among you wyues if you be good
christen women / you ought for to crye
and rather chose for to dye / than to suf
fer god to be offended in your houses /
whan you may let it. For a good chyl
de may nat suffre y his father be wron
ged in his proper house. In some pla
ce of this realme was a gentyman that
ledde a harlot in to a house that he had
letten to a crafty man. whan this man
sawe this harlot he sayd vnto the gen
tylman : My lord / if it please you ye
shall haue her out of this house : for yf
you do nat I promise you by my faith
that I shall put fyre in the house / and
thus the lord was constrayned to put
her out. But what shall we saye of dy :

uers/ they desyre nat that their houses
be bzrent / for they haue profyte & grace
of the lord. ye/ but for all that they are
in the indignacyon of god the creato^r.
Tell me what profyteth it the to be in
the grace of this lord that is a rybau/
de/ a harlot/ and a thefe. If thou be in
his grace/ it may be y^e thy wyfe is his
hoze for all retribucion. 

The fyfth that do dampne them by
the playes/ are they that maketh the di
ce/ sell/ bye/ gyue/ o^r lende.

The. vi. ar they y^e make the cardes
that sell them/ gyue the/ o^r lende the.

The seuenth/ ar they that make the
tables/ sell/ bye/ gyue/ o^r lende.

The. viii. are they that make y^e bar
lang: tho that sell the/ bye them/ gyue
them/ o^r lende the: tho that gyueth the
stufte for to make them. As the bones/
the paper/ the colours/ the moules/ and

thynges lyke. All these here are cau-
se of the puelles / blasphemies / sclau-
ders / & unhappynesse that foloweth :
and shall yelde accomptes at the iuge-
ment of God. For as saythe the do-
ctours. And amongst the other / may-
ster Anthony of Florence. Parte secū-
da titulo primo capitulo vigesimo ter-
cio. Saynt Bernardyne / in the trea-
tie that he hath made of the relygion
Christen / mayster Ange of Clauasto
in his somme / in vocabulo ars / may-
ster Henry Herpe in exposyng the cō-
maūdementes of god. The somme of
Rosell / in vocabulo negociatio de flo-
ribus sapiētie sermone tricesimo quin-
to. Suche maner of folke is nat in the
state of grace / but dampneth their sou-
les. & that moze is / they may nat be al-
soyled but if they leaue their craftes.
De penitētie Distinctione quinta / the
chapiter fallas / the chapiter ffes / & the

chapiter negocium. And they ought
to deny them the body of our lord Je
su Christ / as they do in Almayne and
in the cytie of Wyllane. For whan E
ster day cometh / they are expelled and
cast out of the churche / as the common
harlottes of the bozdell. & after whan
they are deed / they are sent in to y^e felde
to the donghill / & there is buryed with
the horses and carpen. There is some
that sayth / if I knewe y^e it were deed
ly synne for to make / sell / or bye y^e dyce
and the cardes / for nothyng wolde I
medell therewith. Understande what
our lord saythe. In ore duorum bel
trium stat omne verbum. That is for
to say / one ought to beleue the wytnes
of two or thre. I aske the if thou yede
thirtie or fourtie myle fette / and that
thou came to thentryng of a wode fyn
dyng there a lytell shepherde that said
vnto the. My frende passe nat thowowe

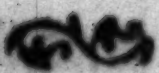
the wode / wherfore good sonne : for by
cause that there is foure murderers &
euyn now we haue cutte the throte of a
marchant or twayne. Tell me trouthe
woldest thou passe forth / passe. I shall
kepe me well therfro : and howe tho it
is but a lytell shepherd that hath tolde
it the / in effect thou shalt saye / for all &
I wyll nat put me in daunger. Nowe
if it be so that thou beleue a lytell shep /
herde for thy lyfe corporall / wherfore
than beleueth thou nat so many nota /
ble and holy doctours and prechers / &
whiche sheweth and declareth the / the
salute and helth of thy soule / and thou
to be so necligent to put it i forgetyng
And for to declare this mater moze la /
gely / we shall take a preposicion that
is wrytten in the pystell that my lord
saynt Poule sent vnto the Romayns /
where as he sayth. *Prouidentes bona
non solum coram deo sed etiam coram*

omnibus hominibus. ad co. rit. That
is to saye / that for to haue paradysse it
suffyceth nat to be good befoze God /
but to do good werkes befoze the peo-
ple. Upon the whiche wordes saye we
one pzeposycion generall and note it /
for it toucheth euery estate / and specti-
ally them that medell with dyce & car-
des. I beleue if you vnderstand it well
you shall knowe y great payles that
you are in / and the yuell that you do.
The pzeposycion is suche. Every bo-
dy that hath desyre for to dye well / and
that hath wyl for to come vnto the glo-
rie of paradysse / is holden and bounde
vpon the payne of mortall synne / to ly-
ue so vertuously / that it gyue none oc-
casyon nor knowe to his chrysten bro-
ther / to offende god mortally. *Provi-
dentia bona non solum coram deo sed
etiam corā omnibus hominibz.* One
myght speke here to the baudes y ste.

leth þ soules of Jhesu chꝛist / fro faders
and mothers / maisters oꝝ maistresses
that sheweth euill exāples to their mey
ny / to the tayllers that make the disso
lute garmentes / to the crafty men that
sheweth their chyldren and seruantes
to make frauds and deceytes / and ma
keth theym werke on the holydayes.
But come we vnto them that medleth
them to make dice and cardes. I pray
you tell me by your cōscience / if a boy
oꝝ a yottout bye a payre of cardes of
you / oꝝ a payre of dyce / is it nat voyt
tingly matter foꝝ to offende god moꝝ
tally / it is manifest. If you saye that
you can nat tell / therperiece sheweth it
openly at þ eye / the great yuels & hoꝝ
rrible blasphemies & synnes innumera
ble þ is cōmytted euery day. In suche
maner / that if you were by thē cōtyme
tyll mydnight / & wꝛote all þ woꝝd / þ is
sueth out of their cursed mouthes / you

wolde save that with great payne the
Deuyll might fynde so many. Who is
cause? It is the cardes that thou haste
solde. Nowe ymagin howe many sou
les is dampned in hell for the Dice and
for the cardes/ that hath been made at
Paris/at Lion/at Roen/and in other
places. And thynke you nat that it cry
eth vengeaunce to god the creatour a
gaynst them that is cause of their dā
nacion/ certainly yes. Wyl ye knowe
pfitely the yuell that foloweth of dyce
and cardes. Our lozde answereth.
A fructibus eorū cognoscetis eos. you
shall knowe thē by the fruyte that they
beare. One knoweth nat the bountie
or malyce of a tre by the bzaunches or
leaues/ but by the frute that it beareth.
Nowe take we two trees. The firste
shalbe a harlot/ the whiche hath ben in
a chambze by the space of. xx. yere/ cō
mpttig her lechery with her rybaude.
And

And the other tree shall be a maker of
cardes / of dyce / oꝛ of tables / and other
instrumentes of playe of chaunce / the
which sithen .xx. yere hyderwarde hath
alwayes made dyce and cardes. now we
demaunde we our loꝛde and redemp-
tour. Loꝛde god tell vs if it please you
of whiche of these two you haue been
moost offended / of the harlot / oꝛ of the
dyce & cardes made by this man here?
I beleue if it pleased hym foꝛ to speke /
that he wolde say. *Al fructibus eorum
potestis cognoscere.* you may knowe
it shall our loꝛde saye / by the frute that
is issued therout. I wyll nat compare
the operacion of this harlot to the ope-
racyon of this carde maker / oꝛ maker
of dyce / but the yuell that is folowed:
and wyll pꝛoue that god hath be moze
offended by the cardes that hath been
made in the house of the carde maker
oꝛ dyce maker / thane of the lechery of
the chur.

this harlotte for four reasons. 

The firste / for this wretched harlot
hath nat offended our lord but in her
chambre / where as she was presente.
But the carde maker and dyce maker
is occasyon that our lord is offended /
nat all onely in one house / in one strete
and in one parische / but in all y^e towne
& nat all onely in the towne / but in Pa
rys / in Roen / in Lyon / & in all Fraunce
as well as here in this countre / & thro
ughe all christendome fery^e and nere.

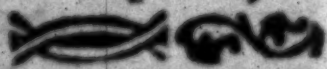
The seconde reason / for this harlot
offedeth god but onely in her lyfe / but
the carde maker and dyce maker is oc
casyon that god is offended in his lyfe
in his dethe / and after his dethe. Note
carde maker and dyce maker / whan y^e
shalt be in the article of dethe / and that
one shall holde the candell in thy hāde /
and that the p^rest shall crye / Ihesus
my frende Ihesus. It maye be that

some playeth with the dyce or cardes
that thou hast made/ and for as moche
as he leseth his money/ in reueng and
blasphemynge god and breakynge the
cardes shall say. All the deuyls of hell
take the soule of hym that hath made
these dyce or cardes. And peraduenture
he shall be a man of the churche/ a
relygious/ an abbot/ or a byshoppe.

¶ The thirde reason/ is that this har
lot offendeth god onely whan she wa
keth/ but this carde maker and maker
of dyce/ are occasyon that god is offen
ded whan they wake/ whan they slepe/
whan they take their refectyon/ whan
they are in the churche to pray to god/
and in the meane whyle the players
gyueth hym to the deuyll and curseth
hym. And ryght so as a good Chris
ten manne he maye saye vnto god.
Particeps factus sum omnium timorū
tuum te. Lorde god I thanke the/ of
the chur.

G. ii.

that thou maketh me parteyner of all
the goodes that your seruauntes ma-
keth. Seblably he that medleth hym/
to make/ sell/ and bye the dyce and the
cardes/ may saye vnto the deuyl/ that
he is parteyner of all the yuelles & syn-
nes that is comytted by the players.

¶ The fourthe reason is / that the le-
chery of this harlot hath nat ben occa-
syon saue onely to make two psones to
synne/ she and her lēman. But the car-
des of this carde maker/ and the dyce
of this dyce maker/ haue nat ben one-
ly cause that two persones haue offen-
ded god: but. xx. xxx. xl. C. M. x. thou-
sande. C. thousande / and innumera-
ble of all estates. For it is one of the
yrettest abusynge that domyneth to
day in christendome. 

¶ There is dyuers abusynge perti-
culerly in all estates / as in the estate of
the churche wher as simony reyneth

in religyon propete and inobeydience
among nobles rappne / in iustyce pyl-
lyng / scratchyng / and fleyng of pooze
people / amōg burgeyses / blury / aua-
ryce / and inhumanyte / in marchantes
fraudes & decepcions / among the craf-
tie men / lesynges / forswerynges / bre-
kyng of holydayes / and so of other.
But there is an abuse generall / y^e whi-
che toucheth euery estate great and ly-
tell / ryche and pooze / wherof speketh
the prophete zacharie octauo . That
is the abuse to play at the dyce and car-
des / from whiche procedeth so many
puelis and synnes / that as y^e doctours
saythe / they transgresse and breke the
ten cōmaundementes of god / they cō-
tempne the fyue cōmaundementes of
holy churche . By this blyndnesse they
cōmytte the seyn deedly synnes / they
adnichyll the seyn gyftes of the holy
goost . By this abuse they make y^e res-

uerence to the holy sacramente of the
churche / they renne in the indignacy
on of god . By this abuse cometh ofte
warres / pestylence / famynes / and moꝝ
talyties . By this abuse they lese the re
aline of paradysse / and gothe vnto dā
pnacion eternall . Nowe thynke howe
many soules there is dampned in hell
foꝝ the abuse of playeng at the dyce &
cardes . And generally / all the puelles
that may be thought procedeth and co
meth of this abuse . ¶ Demaunde from
whēs cometh at this day so many blas
phemynge against god and the bleſ
sed virgyn Mary / and agaynst all ſ
ayntes of paradise : answereth zacha
rie . Civitas replebitur hominibus lu
dentibus . The cytie is replete with
puell and dampnable players / contra
rie to good pollicye and thynges pub
lyke / the whiche puerteth to good cō
dicyns / and purchaseth the abuse to


play at the dyce and at the cardes. fro
whens cometh so many homicid? mur
ders/ fightyng/ kyllyng/ murmurynge/
cuttyng of legges and armes/ and ca
stynge in to the ryuer? Answereth za
charie. Ciuitas replebitur. &c. It is
the abuse to playe at the dyce and car
des. fro whens cometh so many qua
rcyes/ rappynes/ vsurpes/ and theftes?
Answereth zacharie. It is the abuse
of playeng at the dice and cardes. fro
whens cometh it/ that so many yonge
men robbeth their kynsmen/ the seruā
tes their maysters and maystresses/ y
men of the churche the goodes of the
pooze people? answereth zachary. Cer
tainly it is the abuse of the playeng at
dyce & cardes. What is the cause that
so many good houses is lost/ y dought
ters abyde vnmarryed/ the children vn
purueyed? Answereth zacharie. It is
the abuse at the playenge of the Dyce

and cardes. Fro whens cometh it that
there is so many pooze wedowes in
great necessyte / the orphelyns all na-
ked that hath nat breed for to eate? An-
swereth zacharie. It is the abuse to
plape at the dyce and cardes. What is
the cause of so many glotonyes / Dron-
kenshippes / lecheries / aduoutries / for-
nicacions / violacions of ponge may-
dens / and leadyng vnto pdicyon? An-
swereth zacharie. Ciuitas replebitur.
Ec. Certainly it is the abuse to play at
the dyce and cardes. What is the cause
of so moche defilynge and settynge at
nought / god our creatour and our mo-
der the holy churche / to breke the holi-
dayes and the fastes commaunded /
lesyng the masse / the euyngsonge / and
the sermon? Answereth zacharie. It
is the abuse of playeng at the dyce and
cardes. Fro whens cometh so many
noyses and debates / and discencyons

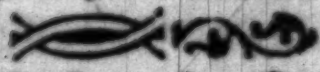
in marriage: bytwene the hus bande &
the wyfe/ it semeth that it is a hell. An-
swereth zacharie. It is the abuse to
play at the dyce and cardes. Wherfore
is it that they leue to do almesse to pay
their dettes: and accomplishe the te-
stamentes of their kynsmen deed/ and
to pay the dysmes & rentes of the chur-
che. Answereth zacharie. It is the a-
buse to playe at the dyce and cardes.
fro whens cometh it that so many wy-
ues are beten/ hurt/ and yuell clothed:
and that some of them dyeth for hun-
ger with their chyldzen. Answereth za-
charie. It is the abuse of playeng at
the dyce and cardes. fro whens pro-
cedeth so many hates/ enuyes/ yres/ in-
iuring the other. Answereth zacharie.
It is the abuse to play at the dyce and
cardes. What is the cause that so ma-
ny yongmen and sonnes of good hou-
ses are taken of the iustyce/ put in pri-

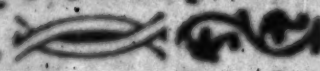
cone and hanged / to the confucyon of
their frendes. Answereth zacharie. It
is the abusynge to playe at the dyce or
at the cardes. Fro whens cometh it y
many yonge chyldren are so dyssolute
and gyuen to vnrystynesse / glotons /
saucy / pers / and wyll do nothyng / are
rebelles and inobeydiētes to their frē
des. And somtyme leueth in necessyte
their fathers and mothers / and with
out takynge leaue gothe ferre & nere.
Answereth zacharie. *Ciuitas replebi
tur hominibus ludentibus.* It is the
abuse to playe at the dyce and cardes.
And thus you se manifestly / that this
abusynge maketh horryble woundes in
christendome : and howe it is cause of
the perdicyn nat onely of the goodes
tempozall / but also of the bodyes and
soules. What remedy? What it to be
done? Wyll nat my lordes of the chur
che and gouernours of the cōmon wel

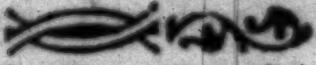
fare: Do for the loue of their god / lorde
and iuge souerayne / and for the welth
and prosperite spirytuall & corporall
of their subiectes / as they are straitly
bounden / after the duety of their esta-
tes and offices. They ought for to lese
bothe eatyng / drinkyng / and slepyng /
for to thynke and putuey therfore / for
it toucheth them ryght nere : & ought
to be right ioyouse to fynde some me-
ane / to defecte and heale this horryble
pestylence and abuse dāpnable. Now
bnderstande yf it please you / there is
but one thyng / as it is sayd in the de-
cretall / de penitentis et remissionibz
in the chapiter . Cum infirmitas Re-
mota causa remouetur effectus . Wyll
you make an yll tre to dye in yo^r gar-
den / cut the rote of the same yll tre / & it
shall bere no moze yll frute : Wyll ye ta-
ke away all y^e euyls & sclaunders of the
whiche we haue spokē / take away all y^e

dyce and all the cardes in your cyties/
borowes / and townes / and brenne the
for it is a generall rule. *Ad destructione*
cause sequitur destructio effectus. ye
must distroy the dyce and the cardes &
the playe shall cesse / and consequently
the yuelles that foloweth. there is nat
he but that they knowe it. And it is y
the which my lordē saynt Poule sayth
in the auctorite aboue spoken. *Provi-*
dentes bona non tamen coram deo sed
etiam coram oībus hominibus. That
is to saye / y for to haue paradysē it suf-
fyceth nat to be good befoze god / but
also to do good werkes and operacy-
ons befoze the people / for to shewe and
teche them the ryght waye vnto para-
dysē as they are bounde. 
C The. ix. that dāpneth theym for the
playes / are they that lendeth money to
a hasardour for to playe at the dyce or
at the cardes. One shall fynde soner a

man that wyl lende syluer vnto a ry-
ottout or hasardoure / than they wyl
do vnto a good man in his necessyte /
the whiche is an euident and open sy-
gne / that they are the minysters & ser-
uauntes of the deuyl. Shall a player
say go we to play / his felowe shall an-
swere I haue nat an halfpeny : Take
no thought shall the other say / I haue
ynough for vs bothe. And thus for the
deuyl he shall soner lende ten nobles /
than he wolde do for the loue of god. r.
shelynges to a good man in his great
necessyte / if he shulde dye for hunger.
O / howe it is great yuell for to lende
money to the players.


The. r. that dampneth them by the
playes are they that serueth the play-
ers / gyuenge theym fyre and candell.
There is that serueth the players all
the night beyng befoze them / and shall
take somtyme a noble for a cadell / and

Dyce and all the cardes in your cyties/
bowes / and townes / and brenne the
for it is a generall rule. *Ad destructione
cause sequitur destructio effectus.* ye
must distroy the dyce and the cardes &
the playe shall cesse / and consequently
the yuelles that foloweth. there is nat
he but that they knowe it. And it is y
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necessyte / if he shulde dye for hunger.
O / howe it is great yuell for to lende
money to the players. 

The. r. that dampneth them by the
playes are they that serueth the play-
ers / gyuenge theym fyre and candell.
There is that serueth the players all
the night beyng befoze them / and shall
take somtyme a noble for a cadell / and

yet the tapster wyll nat be ashamed to
saye / that it is to mary her doughter.
And the vnhappy players shall let her
take it with a good wyll / in sayeng wth
in their hertes / she wyll condyscende
more sone to oure request. She shall
let her be kyssed and groped / oꝛ if that
she may nat entende she shall send her
great doughter. Lo / here is a fayze be
gynning foꝛ to be a good wyfe.

The. xi. that damneth the by plays
at they that abyde thē foꝛ to beholde the
players / they do moze gretter hurt thā
they wene / and beleue that all the blas
phemynge / disceyuinges / lesynge /
and of other synnes that is comytted
there is transported to the that behol
deth them. foꝛ they proue the games.
Howe is it possyble that one may sta
de besyde the fyze without warming
hym? And therfoze sayth the wyse / ec
clesiastici. xiii. Qui tetigerit picem in


quínabit ab ea. That is to saye / who
that toucheth rosyn / he shalbe spotted
oz maculed. and saythe after. Qui cō/
municat supbo induit supbiam. Who
that haunteth a pꝛoude man / shall be
come pꝛoude also. ¶ I demaunde you
saythe saynt Bernardyne / who maye
beholde them that cōmytteth actually
the synne of lechery / without beyng
spotted with synne. What is he y^e dou
teth that he that beholdeth the players
cēneth nat in more gretter synne / than
they that beholdeth them that cōmyt
teth lechery. howbeit / it is so that they
be parteyners of all the synnes that is
done & cōmytted there / as saith the saynt
Doulethapostell. ad ro. i. Digni sunt
morte non solū q̄ ea faciūt sed etiam q̄
ꝑsentiant faciētibus. That is to say / y^e
nat all onely they that commytteth the
syn are worthy dethe eternall / but also
they that cōsent to thē that do the euill /

foz the prophete Dauid saythe. Cum
peruerso peruerteris. With the yuell
saythe he thou shalt become yuell. Of
this speketh the holy scripture / in the
thirde chapiter in the boke of Thoby /
where as is made mencyon of a good
mayden / god wyll that there be many
suche ones / that sayde in this maner.
*Quoniam cum ludentibus me miscui ne-
que cum his qui in leuitate ambulant
particitem me tribui.* She was in
great tribulacion and desolacion this
good virgyn / foz vniustly they hadde
done her a great reproch. & euyn so as
she schulde she putte her in orison / to a-
pease god and sayd. Lorde god I ha-
ue done you this lytell seruyce / it is: *¶*
I neuer medled me with the players.
Ha my lord god / I haue done this foz
the loue of the / I haue nat been in the
daunces with the light maydens. It
semed her that she had done a gret ser-
uyce

lyce to god / & therfore that god shuldi
gyue her that whiche she demaunded /
and also she obtayned it. For she was
marryed vnto a good man the sonne of
the good Thoby / and at this day they
haunt them. Shall my burgeyse say?
It was I that they came for to fetch
to the banquet. I haue founde suche a
facyon of a gowne / I haue worne it
first / I haue founde suche a play / and
shall haunt her : and the doughter shall
say. Mother / I am the first that hath
song this song. O myserable / thou re-
ioylest the / of the yuell that thou hath
done : wepe wepe / and demaunde par-
done of god. Of the yuell that they do
that beholdeth playe the players / be-
holde also that the whiche the lawe cy-
uile. Inpredicta autentica interdicti-
mus / here aboue allegged. Whiche is
argument that suche synneth mortall
lye / where as it is expressely defended to
the chur.

D

be boty felowes with the players/ and
nat to beholde them play. And marke
well the punycion that he ought to ha
ue after the said lawe that dothe the cō
trary. He ought to be closed in a myn
ster/ by the space of thre yere to do pe
naunce: And if he haue a benefyce/ he
ought to be suspended fro his benefice
Lo/ here an argument that they synne
mortally for/ for synne benyall they gy
ue nat suche penaunce. And this is cō
firmed in the sayd decretall. Clerici of
ficia. de vita et honestate clericorum.
that was made at the consile generall.
What shall we saye of thē that playeth
openly in the strete/ and of thē that be
holdeth thē? But at this tyme we ma
ke no consyence therof/ for almost as
there is no correction done. And right
often they that play are the grettest / &
they that ought to chastyce the other.
Alas we se every day/ that they & whi

che shulde be the example to lyue well
to the synple folke / are the spectacle of
vntyrystynesse. 

The. xii. that damneeth them by the
playes / are they that might let the and
haue authorite to do it. as the prelates
of the churche / y men of iustyce / the go
uernours of cyties / the lordes terrys /
and all they that by their offyces or by
their othes / are boude for to punyssh
the open synners. For the whiche / god
punished a hole comynaltie. and ther
fore it was sayd and answered by the
crucifixe to king Robert prayeng god
at Orlaunce / for y peace of his realme
of Fraunce that he shulde haue none / if
he chastised nat the blasphemynge in
especiall / & all other open synnes of his
realme in geñall / as is foude in the cro
nycles & stozies. and cōsequētly ought
to for do these playes / & take away the
occasyōs to play / sith y they procedeth
the chur.

H. ff.

so many yuelles and synnes / & if they
laboure nat to take them away they cō-
sent to y deuyll. for it is wryten. lxxxvi.
distinctione capi. Culpam. ubi dicit.
Culpam facientis procul dubio habet
qui quod potest corrigere negligit e-
mendare. and foloweth. Negligere
cum tu possis deturbare perversos ni-
hil aliud est q̄ fouere: et probat odisse
seuitia qui condemnat errantes. We
saye marueylles that we shall do none
puell. Certainly at the houre that we
shall punish the synnes / we shall shewe
that we hate the yuell. but and we ma-
ke dissimulation / it is sygne that we
gyue fauour. It foloweth in this cha-
piter. Nihil prodest alicui non puniri
proprio que puniendus est alieno pec-
cato. Suppose that thou art nat a har-
lot nor player / what shall that profyte
the / yf thou be dampned for the synne
of other: as Hely is dampned for the

synne of his chyliden/ for all y he was
good hymselfe/ of the whiche speket
saynt Jerome. Hely pro iniquitate fi
liorum suorum damnatus est corripu
it quidem eos sed leuitate patris non
auctoritate pontificis. hec Hierony
mus. And to the ende that this great
good maye issue in effect/ and the bet
ter to take away thoccaspons of play
eng. I counsaile and requyre euery bo
dy that desyrez to be saued / & to gyue
none occasion to other for to synne nor
of dampnacion/ that hath the Dice/ the
cardes/ & the tables/ with other plays
that you bzenne them in a fyze/ and sa
crify them to oure lord. So as they
were deputed for to do sacrifyce vnto
the deuyll of hell. For god commaun
deth in his lawe right so as it is writ
ten / Diximi paralipomenon decimo
quarto. capitu. et deutera nomii. vii.
The thynges that hath been dedycate

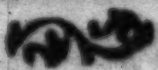
to y deuyl of hell / shulde be destroyed
 & bzent within the fyre. & so dyd kyng
 Dauid of the ydols of the philystins /
 how well y they were of great valure.
 And if that you do so / y good lord for
 the feare / loue / & honour of whoe ye do
 it / he shall rewarde you well. And nat
 for that in so doyng / I make you par
 teyners of all the masses / that I shall
 syng herafter. Alas / none ought to be
 withdrauen fro doyng so good a wer
 ke for thre cōsideracions. The first as
 vnto god. The seconde as to hymselfe
 and y thirde / as vnto his neighbour.
 The first consyderacion as vnto god /
 is that eyn so as god hath been inu
 ryed with suche instrumētes / & openly
 offended / by the great destruction of y
 same be the deuyl cōfounded and god
 honoured / as it is witten in the decre
 tall. *Depenitentis et remissionibz. ca.
 primo. Manifesta peccata non sūt oc*

culpa correctione purganda. That is
foz to saye / the synnes manifest ought
to be punysshed openly. The seconde
consyderacyon as vnto him selfe / is to
the ende that the occasyons to playe /
whiche is the instrumentes of the des
uyl be taken away / foz so as we haue
sayd befoze. Remota causa remouetur
effectus. Take awaye the instru
mentes and they shall playe no moze.
And if you wyl nat brenne them / it is
signe that you are nat contrite of your
synnes / and that you haue no purpose
to leaue these playes Diaboliques.
The thirde consyderacyon is as vnto
his neyghboure / foz eyn so as by the
playes & synnes that hath been comyt
ted by these instrumetes / they haue be
sclaundred & dimynished. thus by the
distructyon they shall be edifyed / and
haue the sayd play in abhomyacion.
And take good kepe / that by auaryce

¶ by the suggestyon of the deuyl they
abydenone in your houses. and in lyke
wise of the tables / that they be nat
couerted in to some pzoofites of the hou
se / as it is so that a true penytent hath
nat alonely abhomynacion of his syn
but also / of all the thynges by whome
the diuynne maiestie is offended. For
the chylde sheweth nat to haue loued
his father / y voluntarily and wittyn
gly vseth and serueth hym with y knyfe
that his father hath been slayne with.
By the thynges aboue sayd / the chur
che of y cursed folkes shalbe distroyed
and the players throughe the grace of
god chastised / & the synnes of the play
to be confouled with the deuyl of hell
and the vertues and good condicions
shall take augmetacyon & encreasyng
in the people. The whiche thyng plea
seth it y mercy of god / to vtter vnto vs
of his benygne grace & pyte. Amen.

The kyng saynt Loyes/ conside
ryng the puelles that foloweth
of suche maner of playes/ forbode and
defended throughe out all his realme/
euy n so as it apereth by his constitucy
ons and ordynaunces/ made and pro
nounced at Parys/ The yere of grace
a thousande two hundred and foure &
fyftie/ in the moneth of Decēbre. Out
of the whiche constyrucions hath ben
extract the artycles that foloweth.

¶ The first artycle.


We wyll and cōmaunde/ that all the
bayliffes of our realme/ & all other ha
uyng offyce vnder thē/ and that recey
ueth wages of vs: be nat so hardy to
pronounce any iniurpous wordes a
gaynst the honour of god/ the virgyn
Mary/ or his sayntes. Moreouer/ y
they absteyne thē from all playes of di
ce & cardes/ from fornyccacion/ and fre
quentyng of the tauernes. 


¶ The secōde attycle.

Moreouer we defende straitly / that none be so hardy to playe in any manner at the dyce and cardes.

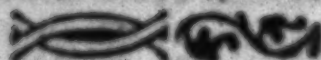
Item we wyll and ordayne / that all they that kepeth suche maner of instrumentes to playe or for to make to play to be greuously punysshed. In lyke wyse / that thzough out all our realme / it be defended to all werke men to make suche cardes and instrumentes.

At the begynning of the abouesayd ordynaunces royall is thus written. We wyll and ordayne / that all bayliffes / prouostes / bycountes / and mayres of townes / and all other constytuted in offyces vnder them / be constrayned and sworne / that they shall kepe & make to kept to their powers / the said ordynaunces and constytucions. And

if by aduenture our bayliffes are t^raf
gressours of the sayde swerynges.
We ordayne / that they be punysshed
in their goodes o^r in their bodies yf
nede be / Reseruyng for all that / the
punyccion to our selfe / o^r to some body
comytted and deputed by vs to do the
same. But if the prouostes / mayres /
bycountes / and other offycers vnder
the sayd bayliffes vpolet^h their sayde
othes. We wyll that they be punysshed
by the baylife with the counsaile of the
iustyce / in takynge wytnesse of some
good men. 


The abouesayd constytucions / are
written among other in a boke of par
chement / beyng in the lybrarye of the
royall college of Nauary / founded at
Barrys / intytuled y^e boke of customes
of Cyuers countreis and the ordynaū
ces of saynt Lopes. 

There after foloweth some opinyōs
of holy and venerable Doctours / vpon
the mater of the dyce & of the cardes.


The first is of saynt Bernardyne /
in the booke that he hath made of the
Christen relygion / in the sermon. xlii.
artyple. iiii. chapl. ii. 


In the opinyon of the sayd saint
Bernardyne / and of the other
doctours here after named. It appe-
ryng that they & tho that maketh dyce
and cardes / and they that bye the and
sell them synneth mortally / for they ar
all consentyng of the yuell / and dothe
it togyder / so as saithe the rule of dzoit
of them that are occasyon of the yuell.
*Qui occasionem damni dat / damnum
deditur.* That is for to say / he
that gyueth occasyon of the yll / semeth
to do the yuell, & also suche arte ought

to be defended / reason is: for it is aga
inst the welth of the soule / and against
the vtilyte and profyte of y^e thyng pub
lyke / and y^e damage of the same in as
moche as it vndothe the good vniuers
sall / beholdynge the good particuler.

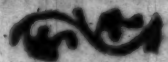
Item it is agaynst the ryght / in as
moche as it begyleth other / the whiche
thyng is defended of thre lawes. y^e of
the lawe of nature / of scripture and of
grace / and also by the lawe humayne /
as it is noted in the first of the institu
tes at the paragraphe. *Juris precep
ta sunt hec. &c.* 

Item saythe the sayd holy doctour
in the opinyon aboue specified / that
all the persons aboue named / are ptey
ners of the yuels that procedeth of the
sayd dyce and cardes / that is blasphem
ynges agaynst god / forswerynges /
theftes / begyllynges / and other yuels &
great sclaunders. And finally the frute

that cometh of playes is but yuell.
And if you wyll knowe it/ Iesus oure
redemptoure sheweth to knowe them
in the. vii. chapitre of saynt Mathew.
A fructibus eorum cognoscetis eos.
That is for to saye/ by their frute you
shall knowe them. 

Item the sayd arte and other lyke/
are defēded bicause y^e sorte concoꝝdeth
in them / as saythe the lawes Cyuyle/
and also the droit canon. And all they
that occuppeth them/ shall yelde accōp
tes befoze the iugement of the holy try
nyte. And this may be vnderstande of
the other playes of chaunce. 

The seconde opinyon is of maister
Anthony of florence in his seconde p
tie/ in the first tytell in the. xxiii. chap
ter/ and. xiii. pa. The opinyon of this
doctour/ is that the sayd psons aboue

named synneth mortally / sayeng thus
To speke of the makers of Dice and of
cardes and sellers of y same / they syn
mortally / bycause that the men vseth
them most in synning mortally / wher-
foze it must be sayd / that the sayd per-
sonages aboue named / may nat be ex-
cused from deedly synne / seynge that
there is none that careth for the yuell
ende of the arte / and may nat be as-
solyed saue that they leaue the sayd arte /
as saythe the Droyt canon / as it is no-
ted in the partie intytuled / De peniten-
tia diffinitione. v. in the chapiter. Fal-
sag / in the chapiter. Fratres. And in
the chapiter / Negotium, &c. 

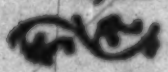
The thirde opinyon is of mayster
Ange de clauasio / in his somme
in the tytell ars / et pa-
ragraphe

ii.

This doctour saythe / all they &
tho that maketh dyce and car-
des and other curpositees / by whiche
often tymes is in deedly synne / those
that occupy them / maye nat be assoy-
led / but if they leaue their craft.

The fourthe opinyon is of maister
Baptist in his some called roselle
in the tytell / *Negotatio.*

And he saythe thus . They that
make dyce & cardes are nat ex-
cused / for the moost often men playng
abuseth them with the same / and is sty-
red vnto auarice / & nat for cause of cor-
rection as one ought to do in all plays
without any malice or decepcyon.


The .v. is of mayster Henry Herpe
in the booke that he hath made of the co-
maundementes of the lawe vpon this
worde, *Non furtum facies.* 

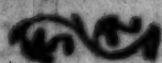
This be

This venerable doctour saythe
as the other / & also sayth moze
ouer. Suche folke are nat excused by
ignozaunce / for they ought to knowe
it. As dyuers knoweth well / that such
playes may nat be made without abu
syng / reason is . for every body ought
for to knowe / to what ende the art dꝛas
weth that he wynneth his lyueng by.
That is for to wytte / if it be honest or
nat / or to the pꝛejudyce of the common
welfare / or of his neighbour / or other
wyle. He the whiche ignozeth this / is
culpable of synne / as it is noted in the
droit canon. extra de iniu. et dam. da.
in the chapter. Si culpa. And it is to
be noted / that every arte & humayne
offyce / ought nat to be exercysed / but
if that they be well pꝛoued / to be neces
sary and vtile after reason & humayne
equyte to the lyfe of men. The whiche
thyng god the creatour signifyeth in
the chur.

A

genesis / in the thirde chapiter / sayeng
to Adam. *In sudore vultus tui vesceris
pane tuo.* That is for to say / in the
swete of thy body / thou shalt wyne
Adam and shall ble thy breed. In the
wyng vs clerely that we ought nat to
entēde to no labour noꝝ to none art: sa
ue vnto that the which is to the sustey
nyng of the lyfe humayne / oꝝ dayned &
establyshed. To this purpose say the
Crisostom vpon saynt Mathue. *Eas
solas oportet artes vocare que necessa
riorum et eorum que continent vitam no
stram sunt distributivae et constructi
uae.* That is to saye / it behoueth onely
to call and name the scyences and arti
to be scyences / by the whiche we maye
haue and wyne the thynges necessa
rye and profytable / to the susteyninge
of our lyues corporall. Wherby if any
crafty man abused with his science as
we se often tymes / Howe well that by

hym the science is nat yuell / nat with
standyng / it ought to be exturped and
defended by the authozite of the pꝛince
after the documentes of Plato / in his
polytykes that he hath made / de regi
me / of the common welthe. 

The. vi. opinyon is of maister Am
brose Sphiera in his quadzagesimal
De floribus sapientie / in the. xxxvi. ser
mon / in the secōde partie / in the thirde
conclusyon towarde the ende. 


The opynion of the sayde
mayster is suche. All they
that selleth / byeth / or len
deth / dyce / tables / cardes /
and othey semblable in
strumentes synneth mortally / and are
parteyners of all the crymes and yuel
les that yssueth / by the rule aboue re
herced. Qui occasionem damni, &c.
the chur. I. ii.

Example posityfe. A Demaunde sayth
the sayd Doctour. What puell shulde it
be/ if some werkmen made/ solde/ lēde
oꝝ gaue a knife to sōe puell body mut/
Dzer/ to thende that the true innocētes
and good mē were kyled and slayne.
To answere truly it shulde be a gret
puell/ And by moze stronger reason/ it
is moze gretter puell without cōpary/
son/ to play at the dyce and cardes. foꝝ
there the soule is wounded vnto dethe
spirytuall / and god is there offended
and blasphemed / his glorious mother
and the blessed sayntes of paradysē / pi
teously & detestably dyspyted & periu
sed / fightynges / homycides / & dyuers
outrages among the one and thother.
And finably puell and right vnhappy
examples / wherof dyuers gothe vnto
dampnacyon eternall without reme
dy. And foꝝ conclusyon / the worlde is
all full of this abusyon / y^e is cause of di

uers great punycions that god sedeth
in chastysing. O vnhappy & dampna
ble inuencion/ for the whiche without
remissyon dyuers gothe vnto helle in
dampnacion/ lesyng the salute of their
soules. And this is spoken to euery bo
dy/ as well makers as byers/ pzeestes/
offycers/ and lordes of landes/ & gene
rally/ to them that holde thynstrumen
tes of suche playes. Selfely they that
make the thynges abouesaid & that oc
cuppeth the: the whiche may nat be as
folyed without doyng open penaunce/
so as saythe the text. Extra de peniten
tiis et remissionibz in the first chapi.
And the glose in lyke wise saythe/ that
the synnes done openly/ ought to be a
mended & chastysed openly. So saith
the droit canon in y seconde cause/ first
questyon in the chapiter. Si peccau
ris. Be the synnes of lytell blame/ or
of great reason. It is for to take away

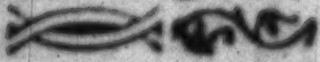
the sclaunder that myght fall amonge
dyuers other. The oppyn penaunce of
suche folke is suche / y^e euyn so as they
haue occupped the sayd craft & playes
openly / that right so they beare the in-
strumetes of these cursed playes / in-
to the myddes of the common place.
And that the offycers of townes and
cyties make all togyder to be brent / o^r
els they are culpable of the dampnacy-
on. By the whiche appereth cletely by
the opinions of the sayde doctours / &
authoriteis aboue spoken / that y^e sayd
art of dyce and cardes & other playes /
are defended and forboden. And they
that make them / they that selle them /
they that bye them / they that lende the^m
o^r they that hy^zeth them / and they the
whiche kepeth the^m in their houses / cha-
bers / o^r other places o^r manorys / kno-
wyng and wytting theyyll ende & abu-
sion that by the same foloweth / synⁿ

neth mortally. And if they do nat pe/
naunce and satysfaccion/ they are cul/
pable of eternall dampnacyon.

The oppynions abouſaid/ haue ben
viſyted at Paris by .xii. venerable do
ctours of the facultie of theology/ the
whiche haue founde the ſayd opinyōs
good & reaſonable/ and ſaith that ſu/
che men is nat in the ſtate of grace/ but
goth vnto dampnacion/ if they do nat
penaunce and leaue that dampnable
craft. And enſigneth and techeth a rea
ſon among the other/ euydent to con/
fyrme all the thynges aboue ſayd / the
whiche is ſuche. 

Alſo oftē and many tymes as of an
operacion or of a craft/ the whiche one
maye well forbearē / yſſueth as many
puelles or more than goodneſſe / they
ought to be taken away/ and deuyded
from the common welthe. Nowe it
is ſo/ that out of the playes of chaunce

and instrumentes for to play / the whiche one maye well forbear issueth innumerable yuelles / & finally no goodnesse as the experience sheweth. Wherefore it is necessary for the helthe of the soules / and the peace & vtilyte of the common welfare / that they be cōdemned and forbidden / with all the instrumentes that appertayneth to suche playes of chaunce & hasarde: As the dyce / cardes / tables / & other lyke / or semblable.

In lyke wise we haue asked thopynyon in this mater of four lordes counsailes in the parlyament at Darby / the whiche hath answered euyn so as the doctours / & is of their opinyon. This ought the Confessours to note well / and all they that haue soules in gouernynge and keepynge. 

Abysyon horryble & marueylous / shewed by saint Cyrille / Disciple of the

glorious saynt Jerome. 

Saynt Cyrille in a booke inty-
tuled the dethe of saynt Jero-
me/ in the. xviij. chapiter of the
pystell conteyned in the sayde
boke/ the whiche wrote vnto saynt Au-
gustyne / where as he maketh mency-
on of the myzacles of y glorious saynt
Jerome. He recyted one amōgest the
other moch horryble/ of them that are
gyuen to playeng. And the sayd saint
Cyrille sayth. I had a nephue named
Ruffus/ the whiche was gyuen me in
gouernynge bycause that his father &
mother dyed/ whan he was but a yere
of age. By my wyll/ I wolde that he
had neuer yssued out of the wombe of
his mother / to thende that he had nat
suffred that the which he suffre now.
I had gouerned him with as great di-
lygēce as I might. The pooze vnhap
the chur.


A. iiii.

py/ wared in age and nat in beray sa-
pyece: he wared also in beautie corpo-
rell/ and nat in the beautie of the soule
in suche wyse/ that for his beautie/ ho-
nestie/ bounte/ and sapience middayne
he was honoured of euery bodye hu-
mainly. At the age of. xviij. yere/ the
pooze vnhappy & myserable creature
dyed/ of þ which they that knewe hym
were so sorowfull in wepyng & bewayl-
lyng him/ þ a moneth after his dethe/
with great payne were they apeased.
But certainly / the wepynges and la-
mentacions were nat suffycient/ for þ
whiche was happened hym. And for
as moche as I had loued him entierly
dyuers tymes I haue made my reqst
to the glorious saynt Ierome / that it
pleased hym for to shewe to me / what
was become of my nephewe. And by
the merytes of the sayd saynt Ierome
I haue obtayned/ that whiche I haue

demaunded. For one day amonge the
other/as I was in prayer at the houre
of. ix. of y^e clocke/ I felt so great a styn-
ke that I might nat suffre it. and as I
thought in my selfe fro whens pceded
so great a stynke/ in lyftinge vp myne
even I sawe aboue my heed my pooze
nephue in a semblaunce & figure moche
horrible. in suche maner/ that I durst
nat beholde hym ones agayne/ For he
was boude with great chaynes arda^t
full of fyre & as a furney cast stinkig
flames out. At this vision horrible/ so
dainly tooke me suche an incōparable
feare/ that whan I wolde haue spoken
vnto hym/ I myght nat in no maner.
Finably at y^e last a lytell after I began
for to take spyzite to me/ and all tryn-
blyng began to speke / in demaūdyng
if it was my nephewe. And than with
great sighes & howlynges/ he began to
saye in this wyse. I myne owne wyll

that I had neuer been created vpon
erthe / to thende that I had nat ben de
liuered to the greuous paynes & tur
mentes I endure. Alas myne vnkle
know I am eternally condampned to
be in the paynes and prisons ppetuall
of helle / there to abyde & remayne for
euer / withall the deuylles and cursed
dampned men and women. And than
whan the blessed and holy saint Cyril
le had herde the great wepynges / com
playntes / and lamentacyons that his
nephewe had made there befoze hym /
and cōsydering his inestymable pay
nes and turmentes / and howe he was
perpetually condampned in to I pay
nes of hell / beganne for to saye. Alas /
what shall I say? Certainly after that
I hadde herde my nephewe / I haue
had so great doloure / that dyuers ty
mes I haue been soze abasshed / that
my soule departed natte fro my body.

And after that I had spoken longe to
hym/ I demaunded hym why he was
so greued? And he answered: that it
was bycause that he had taken dilecta
tion in playng in the worlde/ without
cōfessyng it/ wherfoze I am depriued
fro the mercy of god. And after these
thynges he banysshed away/ leauyng
suche a stynke behynde him/ that neuer
after none entred therein. By this exā
ple none ought for to play/ for it disple
seth god moche greuoussly. these thyn
ges cōspydred of the holy saynt Grego
rie/ he said. *O peccatoꝝ momentaneum
est quod delectat scz in hoc mūdo/ eter
num vero quod cruciat scz in inferno.*
Alas saythe saynt Gregorie pooze mā
dayne/ all the delectaciōs that thou ta
keth in this myserable worlde in these
playes diabolyses: in thy body/ in thy
clothes dissolute/ and other vices/ it is
but a moment. *Eternū vero quod cru*

ciat/ but the turmentes of hell are eter
nall without ende. Of the whiche pay
nes/ y^e holy man Job reherſeth twayn
in the. xxiij. chapi. of his boke/ where
as he ſayth. *Transibunt ab aquis ni
uium ad calorem nimium.* Job ſayth
that amonge the great paynes that is
in hell/ there is two horryble and mar
ueylous. The one is of fyre ardauntly
brennyng: and the other is of icy wa
ter / the whiche two paynes no tonge
can expreſſe. And therfore ſayth ſaynt
Gregorie/ all the ſtrengthes of the bo
dyes & ſoules of the wretched ſynners
are in tho two paynes befoze them/ in
augmentynge of all their paynes and
tourmentes. 

The if they were a ſtone a thouſand
tymes moze gretter than all the erth/ &
that there came a birde from a hundzed
thouſande yere to a hundzed. M. yere
and no ſoner / and that foze every tyme

he toke of the stone also great all one,
ly as the .x. parte of a cozne of whete/
so that in ten hundzed thousande yere
he had nat taken but a pece also great
as a cozne. And that god hadde made
promyse to a dampned / that whan the
sayde stone shulde be all eaten / and no
soner he shulde nat haue the glozie of
paradyse / but releasyng of his payne.
The sayd dampned shulde be all redy
discharged of one of the grettest pay-
nes of hell: that is / that he shulde haue
releace whan the stone were eaten. but
alas / alas / alas / & a. 99. tymes alas:
whan shulde it be? And for all þ̄ all the
dāpned are deuoyde of suche trust / for
they knowell / þ̄ they shall neuer depte
fro thens. & this payne þ̄ is dispayre /
non can cōprehende. O pyteous hert /
thynke pfoundly wher becometh yo^r
age and your tyme. Thynke wher is
your loue and your vnderstandyng.

Thynke whyder you be in the way of
glorie or in they way of turment: And
ymagine that there is a hundred myl-
lyons in hell: that if they had halfe an
houre of the tyme that you haue / they
wolde make suche dilygence & suche pe-
naunce / that they shuld neuer retorne
thider agayne. Alas / who may thinke
the great cōplayntes and lamētacions
that they make without ceasynge / for y
tyme that they haue lost: wherin they
might haue won paradysse. Howe ly-
tell hath lasted our ioye & pleasure mū-
dayne: Alas / what hath profyted vs
honoures / ryches / & delytes: great
castels / houses / dignyteis / offyces: all
is passed soner than the wynde: & ther
is left vs / but malediction of god / my-
sery & turment: Cursed be the hour y
euer we were bozne of oure mother:
We haue lost the meryte of the passion
of the sauyour: We haue lost paradise

and eternall benedictyon: Alas god/
wherfoze hast thou created vs: cursed
be the creatoure/ the creature/ and the
hour also of our creacion: We are well
cursed and confounded: We may long
crye/ curse/ & blaspheme: One can nat
confort another/ but well discōfort. O/
howe it is an horrible thyng: cruell/ &
to be redouted to offende god / & breke
his cōmaundemētes: it is to late to re=
pent hym there: Suche lamētacyons
and other lykys/ is in the song of the un=
happy dāpned/ of the state of whom &
of their paynes/ none canne speke nor
wryte plainly incōparyson of that whi=
che they suffre. But this notwithstanding/
who that well beholdeth & cōsy=
dizeth in his hert/ this that is spoken in
this lytell treatise: he ought to cōcepue
ferre/ if euer by scripture or other ma=
ner he had any. And to this purpose is
founde by wrytyng / that a man excec/

liuely mundayne/and full of all vany
tenamed fulkes. Ones amonge the
other he lay in a bedde right softe and
delycious / but he myght nat slepe as
he desyred / and annoyde hym that the
day came nat / nat for to go to y^e masse
or do some gode / but for to exercise his
folyes and worldely vanytes. And he
beyng in suche annoy / thought p^{ro}foū
dely in him selfe what dolour he shuld
haue if he were condemned for to a
byde they in bedde by the space of two
or thre yeres without other light or bo
dy. And conceived in hym selfe / that
for no some of golde nor syluer / he wol
de nat endure that payne and turmēt.
¶ after he thought moze depely / what
it might be of them that were in pur
gatorie / by the space of a hundred yere
in sharpe fyre / and what grese they en
dured in abyding the ioyes of paradise
But as god wolde / he thought moze /

ouer on theym that were dampned in
helle perpetually in great turmentes/
wherof he had so great feare & dzedel
that anone after he entred in to the re-
lygion of Cisterien. Where as he pro-
fyted so moche in meditacyon & perfec-
cyon/ thynkinge on the paynes of hell
that he was chosen to be the bishhoppe
of Thoulous/ in the which dignite he
fynished his dayes right holply/ and
went vnto the glozie of paradysle. By
this example apereth clerely the great
profyte that cometh from holy medita-
cyon and thynkinge on the paynes of
hell/ and of the long contynuing of the
same/ the whiche profyte declareth the
prudent. Eccle. vii. ca. in sayeng. In
omnibus operibus tuis memorare no-
uissima tua / et in eternum non pecca-
bis. That is to saye. O poore synner
in all thy werkes and operaciōs/ haue
remembraunce of the hour of thy dethe/

of the iugement of god / of the paynes
of helle / and of the ioyes of paradysse:
and thou thalte neuer offende god / so
be it. A M E N.

Thus endeth this lytell treatyse of
the churche of yuell men and women.
Imprynted at London in fletestrete
by Rycharde Pynson / printer to the
kynges noble grace.



